

WORLD COUNCIL OF CHURCHES

Central Committee

Minutes of the Fifty-Eighth Meeting

Geneva, Switzerland

26 August - 2 September 2009



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**Minutes of the
Meeting of the Central Committee
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1 MORNING PRAYER AND BIBLE STUDY

1.1 Interconfessional common prayer

The central committee gathered for prayer each morning during its meetings, with various musical settings of Psalm 133 every day drawing the prayer deeper into the theme of reconciliation.

On Wednesday 26 August 2009, Archbishop Bernard Nti Ntahoturi preached a message of reconciliation from 2 Corinthians 5:17-20, drawing from his own experience of the spiritual vision and vocation of *shalom* in the Burundian context.

On Thursday 27 August, prayer centered on John 8:1-11, which includes Jesus' admonition "Let anyone among you who is without sin be the first to throw a stone at her."

On Friday 28 August, the committee prayed for those of all faiths, singing "help us accept each other as Christ accepted us."

On Saturday 29 August, prayer arose through the words of Isaiah 56:1a: "maintain justice and do what is right, for my salvation is close at hand."

On Sunday 30 August, participants attended local church services throughout Geneva.

On Monday 31 August, the central committee gathered to pray God to "break down the walls that separate us and unite us in a single body."

On Tuesday 1 September, the Day of the Protection of the Environment in the Orthodox calendar, the committee prayed for the healing of creation through the words of Paul in Romans 8:18-24.

On Wednesday morning 2 September, prayer arose from a reading on Colossians 1:15-23a through the singing of "bind us together, Lord, bind us together with cords that cannot be broken."

On Wednesday afternoon 2 September, the central committee gathered for a closing prayer, calling on God to "weave us together in unity and love."

1.2 Bible study

On Thursday 27 August, Rt. Rev. Duleep de Chickera, Bishop of Colombo, Sri Lanka, offered a Bible study on the theme of "reconciliatory leadership." Drawing on Acts 6:1-8, and reflecting on the internal and external pressures within the earliest church community, Bishop de Chickera proposed that reconciliatory leadership was the ability to address grievance creatively, in such a way that at the end of the encounter, sooner or later, the mission and the witness of the church is enhanced.

On Friday 28 August, Bishop de Chickera spoke on "reconciliation amongst religions" or, as he preferred to rephrase it, "reconciliation amongst people of faith." He began by articulating the necessity to seek such reconciliation, based on 2 Cor 5:17-18 and the reality of the new creation in which all barriers were overcome. Bishop de Chickera then drew lessons from the gospel stories of Jesus' encounter with non-Jews, in which Jesus

publicly declared that “the other” was not outside of grace, but rather was well within the plans and purposes of God, based on the attributes of God as eternally omnipresent and life-giving. With this understanding, reconciliation between people of different faiths was approached as within the one human family, with the one God as parent over all. He concluded by posing the question of how we should address those fundamentalist and ultra-traditional groups within our churches that were unwilling or unable to approach reconciliation in this way.

On Monday 31 August, Bishop Duleep de Chickera shared reflections on the theme of “church and society – tensions and challenges in the work of reconciliation.” He noted that the church was made up of men and women who were very much part of society, which means that the church must take responsibility for both the achievements and lapses of society, and the distinction in the title of the session between “church” and “society” became artificial. Bishop de Chickera emphasized the obligation of Christians to walk alongside society’s victims, and to be a presence and a voice on their behalf. He concluded by challenging the churches to consider their gospel obligation in light of the historical victimization which had been perpetrated in the name of Christ.

On Tuesday 1 September, Bishop Duleep de Chickera shared on “reconciliation in creation” by first explicating the covenant role God gave to human beings in creation, to form a link of stewardship, accountability and harmony between God and the rest of creation. When humans abdicated their special role, all of creation was destabilized. He then lifted up the implications of the last supper for our understanding of the new covenant which could restore the harmony of creation – the elements of bread and wine symbolizing the collaboration between the earth and human labour, the one cup symbolizing unity, equality and abundance, and the broken bread symbolizing the breaking of the bonds of oppression and the embrace of simplicity. He concluded by challenging the churches to fulfill their role of “pleading” on behalf of creation.

1.3 Farewell to the general secretary

On Sunday afternoon, 30 August, the central committee gathered in the chapel of the Ecumenical Centre to pray God’s blessing upon Rev. Dr Samuel Kobia, and express profound gratitude for his leadership as general secretary as he prepared to leave the service of the council at the end of 2009.

Rev. Dr Bernice Powell Jackson, president from the North American region, shared a sermon on the theme of “coming home”, tracing God’s word of hope – God’s invitation to the banquet – as it was given to the Hebrew people in exile and continues to be given to all those who suffer today. “Come back to God. ... Listen, so that we might live. ... Come home.”

The central committee, staff and ecumenical partners then shared in a farewell dinner for Rev. Dr Samuel and Mrs Ruth Kobia at the Ecumenical Institute at Bossey. Representatives of churches, regions and partners offered words and gifts of appreciation for their extraordinary leadership during their entire ecumenical journey.

1.4 In Memoriam

Individuals close to the life of the World Council of Churches who had died since the last meeting of the central committee were remembered in prayer on Wednesday 26 August 2009.

Emeritus Professor Savvas Agouridis (Church of Greece) passed away on 15 February 2009, at the age of 88. Professor of New Testament at the faculties of theology of Athens (1956 and 1969-1985) and Thessaloniki (1956-1968) universities, he served as president of the educational and diaconal foundation “Bread of Life” and as a member of the governmental committee for bioethics. He served on the central committee of the WCC in the period between Uppsala and Nairobi (1968-1975).

Patriarch Alexei II of Moscow and All Russia, died on 5 December 2008 at the age of 79. He will be remembered for his role in Russia’s post-communist era which saw the church gain new freedoms, and the restoration of property, battered church buildings and, its status as an institution at the very heart of the nation’s cultural and political life. Born Alexei Mikhailovich Ridiger on 23 February 1929 in Tallinn, he was ordained a priest in 1950, and in 1961 was consecrated bishop of Tallinn and Estonia. From 1964 to 1986 he held the post of chancellor of the Moscow Patriarchate under two patriarchs, Alexei I and Pimen, and in 1986 became metropolitan of Leningrad (now St Petersburg). He was elected patriarch in 1990. On the international scene he was a member of the delegation of the Russian Orthodox Church to the WCC’s third Assembly in New Delhi (1961). He served as a member of the WCC central committee (1961- 68); was president of the World Conference on Church and Society (1966) and was a member of the Commission on Faith and Order (1964-68). Patriarch Alexei served as a member of the presidium of the Conference of European Churches, and played a key role as its president from 1987 until 1992, a time of enormous change in Europe.

Professor Kwame Bediako passed away in June 2009. He held two doctorates in linguistics (Bordeaux, France) and theology (Aberdeen, UK) and engaged in prolific research producing publications on the meaning and significance of African Christian theology. He founded the Akrofi Christeller Memorial Center, near Accra, Ghana for studies in missiology, theology and culture in Africa. He was well known for his book *Jesus in Africa*.

Bishop David Beetge died on 27 September 2008 at the age of 59. He was a bishop and Dean of the Anglican Church of South Africa. His solid theological education and deeply rooted spirituality contributed to his effectiveness as a leader in the church in South Africa as it underwent a process of profound transformation. He dedicated his life to the people of his diocese who are facing the deadly forces of poverty, the HIV and AIDS pandemic, high rates of unemployment and growing levels of migration. He was Anglican Co-Chair of the International Anglican/Roman Catholic Commission for Unity and Mission.

Father Vitaly Borovoy who died on 7 April 2008 at the age of 93, played a leading role in the movement for Christian reconciliation and unity. He served as representative of the Russian Orthodox Church at the WCC (1962-66 and 1978-85), member of the Faith and Order Commission and assistant director of the Secretariat for Faith and Order (1966-1972), deputy chairman of the Department for External Church Relations of the Moscow

Patriarchate (1985-1995). He was an observer at the Second Vatican Council, one of the visionaries of the theological dialogue between the Chalcedonian and non-Chalcedonian (Eastern and Oriental Orthodox) churches, a church historian who would read and interpret the signs of the times.

Rev. Richard D. N. Dickinson died on 24 May 2008 at the age of 78. He served as president of Christian Theological Seminary from 1986-1997. Prior to becoming president, he was the academic dean of CTS from 1974-1986. He was the first minister of the United Church of Christ to lead this seminary of the Christian Church (Disciples of Christ). Dickinson served on the WCC staff in the 1960s when he wrote the sociological report that was published by Oxford University Press as *The Christian College in Developing India*. He later wrote the WCC publications *Poor, Yet Making Many Rich* in 1983 and *Economic Globalization: Deepening Challenge for Christians* in 1998. He was deeply involved in the process leading up to the AGAPE document.

Cardinal Avery Dulles died at age 90 on 12 December 2008. A cardinal in the Roman Catholic Church, he was known for his friendship with the US national council of churches' Faith and Order commission. Cardinal Dulles, who grew up in a prominent Presbyterian family with close links to the ecumenical movement, became a Catholic following a period of deep soul-searching while a student at Harvard in 1941. He joined the Society of Jesus after his discharge from the Navy in 1946, and was ordained in 1956. As a professor of religion and society at Fordham University in New York, and as a visiting professor at more than a dozen colleges and seminaries around the world, Dulles had a profound impact on the education and spiritual development of thousands of students. In 2007 he gave an address at the US Faith and Order commission's 50th anniversary conference in Oberlin, Ohio. Cardinal Dulles' address challenged the ecumenical community with regard to present obstacles on the path to unity and suggested a way forward.

Bishop Andrew Elisa, of the Evangelical Lutheran Church in Sudan, died on 31 December 2008; he was in his late 40s. He founded the ELCS in the 1990s and today there are more than 80 Lutheran churches, five Lutheran elementary schools and two kindergartens located throughout Sudan, attended by more than 15,000 baptized Lutherans.

Rev. David Noel Freedman, former Society of Biblical Literature president (1975-76) and a professor of history and Judaic studies, died on 8 April 2008 in Petaluma, California at the age of 85. He attended Princeton Theological Seminary before embarking on doctoral studies at the Johns Hopkins University under the supervision of William F. Albright. Freedman held a series of professorial and administrative positions at various theological seminaries before settling into overlapping tenures at the University of Michigan, Ann Arbor and the University of California at San Diego. During a career of 60 years, Freedman wrote, co-authored or edited 470 books and articles on biblical subjects. He was general editor of the Anchor Bible commentary series that pioneered in seeking authors from a wide variety of Protestant, Catholic, Orthodox, Jewish, Muslim and secular scholars.

Dean Freiday, cofounder of the Institute for Catholic and Quaker Studies, died 4 March 2008 at the age of 92. A member of the Religious Society of Friends, he was a delegate to

three assemblies of the WCC. He worked as a journalist at Vatican II and as an observer-consultant to the 3rd World Conference of the Lay Apostolate at the Vatican in 1967. He served on the board of the US Conference of the WCC. A member of the US Faith and Order commission, Dean Freiday worked hard to ensure that Friends continued to be actively engaged in the Faith and Order dialogues.

Archbishop John Grindrod died on 4 January 2009 at the age of 89. He was the seventh Archbishop of Brisbane and Primate of the Anglican Church of Australia. He forged strong ties between the Anglican and Roman Catholic archdioceses of Brisbane. In 1983, along with the Catholic Archbishop Francis Rush, he signed a declaration of intention to work toward greater unity. In 1998, as the Anglican primate, he officially acknowledged the past mistreatment of Aboriginal people and made a public apology on behalf of the Anglican Church of Australia. This was an early and significant initiative in the movement for reconciliation in Australia.

Rev. Canon Carlos Halperin died on 30 April 2009 at the age of 64. He was an Anglican priest from Argentina and promoted ecumenism in his country and beyond its borders, particularly through his work on the week of prayer for Christian unity. He was a professor of theology, and for five years president of the Evangelical school of theological studies, or University Institute (ISEDET), in Buenos Aires.

Monsignor Don Julián García Hernando died on 30 June 2008 at the age of 88. He was the founder of the Missionaries of Unity and dedicated his life to building bridges of peace, dialogue and brotherhood. He was a professor and later vice-chancellor of Valladolid seminary. He then became chancellor of Segovia Seminary in 1950. In 1962 he founded the Missionary Institute for Unity, for the promotion of Christian unity through the practice of ecumenism as recommended by Vatican II in the decree *Unitatis redintegratio*. He started the National Secretariat for Ecumenism of the Spanish Episcopal Conference, which after Vatican II became the Episcopal Commission of Interconfessional Relations. His pastoral work centered on the promotion of unity amongst Christians through his work in the National Secretariat and that of the Missionary Institute of Unity. He worked as vice-secretary in the Christian Interconfessional Committee. He was professor of ecumenism in the Toledo Seminary (1976-1993) and in the Theology Faculty of Northern Spain in Burgos (1979-1993), as well as lecturer in several institutes in Spain and other countries. He participated in the Uppsala, Nairobi, Vancouver and Canberra Assemblies, as well as at assemblies of the Conference of European Churches, and the Faith and Order conference at Santiago de Compostela in 1991.

Leon Howell, died on 25 February 2009 at the age of 73. He was the former editor of *Christianity and Crisis* magazine and the author of *Acting in Faith: the World Council of Churches since 1975*, published in 1982 prior to the Vancouver Assembly. He was very active in the National Christian Student Movement and the Urban-Rural Mission Programme of the WCC. Howell, with his friend Betty Thompson, was instrumental in writing the “message” of the world mission conference in San Antonio, 1989. He travelled widely and wrote extensively. He was a leading proponent of the social dimension of the Christian gospel.

Clement John, died suddenly on 2 June 2008 at the age of 66. He was an accomplished lawyer, yet his career came to be shaped by his dedication to the Church of Pakistan and the ecumenical movement toward Christian unity. As a young man, he was politically active in the National Student Federation, the Young Lawyer's Association and the Pakistan People's Party even as he served on the board of directors of the YMCA of Karachi and became a founding member of the joint committee for justice and peace of the Karachi dioceses of the Church of Pakistan and the Roman Catholic Church. In 1983, he left a prestigious partnership in a Pakistani law firm for a post in Hong Kong as executive secretary for international affairs of the Christian Conference of Asia (CCA). In that role, he became an organizer and the first general secretary of both the Asian Human Rights Commission and the Asian Legal Resource Centre. In 1993, he joined the staff of the international affairs department of the WCC in Geneva. He specialized in the areas of human rights and the Asia-Pacific region, but his intellect and profound concern are reflected in almost every aspect of the public witness of the WCC. By the time of his official retirement from the WCC in 2006, he was serving as director of the Commission of the Churches on International Affairs. Two days before his death he completed the draft of his book Religion, State and Intolerance, Pakistan – 60 Years' Intermix of Religion and Politics which has since been published by the WCC.

Rev. Kosuke Koyama, a main speaker at the 50th anniversary of the WCC at its Harare Assembly in 1998, died on 25 March 2009 at the age of 79. He was professor emeritus of ecumenical studies at Union Theological Seminary in New York, the first Asian appointed to the faculty at the seminary, and was an important figure in the development of global Christianity. He taught courses in Buddhism, Confucianism, Hinduism, Islam and Judaism – and showed students how these faiths could inform Christian commitment. Of his many writings, the best-known book was *Water-Buffalo Theology*.

Bruno Kroker, ecumenical journalist, died on 11 June 2009 at the age of 93. He fled his native Germany during the Third Reich and worked as a journalist in China before becoming a communicator for the national council of churches in the USA, the WCC and the United Presbyterian Church in the USA. In the 1970s he was a familiar figure to journalists who covered the ecumenical movement. For a decade after coming to America, he worked with CROP, the food appeal related to Church World Service. The decade following saw him as an information officer with the US national council of churches. From 1970 to 1974, Kroker did information work for the United Presbyterian Church. He was thereafter senior press officer for the World Council of Churches in Geneva, and in 1977 he became press officer for the U.S. Office of the WCC in New York, retiring in 1980.

Bishop Werner Krusche, bishop of the Evangelical Church of the Church Province of Saxony (1968-1983), died on 24 July 2009 at the age of 91. From 1981 to 1983 he also headed the Federation of Evangelical Churches in the German Democratic Republic as chairperson of the Conference of Evangelical Church Boards (Konferenz der Evangelischen Kirchenleitungen). Born in 1917, Krusche broke off his university career in Heidelberg in 1954 when the church leadership in Saxony requested that he return to the communist-ruled East. Krusche served as a member of the consultative committee and of the presidium of the Conference of European Churches. His keynote address in 1971 at

CEC's 6th assembly in Nyborg, Denmark, was seen as making an important contribution to promoting cooperation between East and West at the time of the Cold War.

Rev. William Lazareth, a US Lutheran bishop, pastor, scholar, professor, ecumenical officer and advocate for church unity, died in February 2008 at the age of 79. Lazareth played a key role in overseeing the drafting of the 1982 WCC text on "Baptism, Eucharist and Ministry". He served as bishop of the Metropolitan New York Synod of the Evangelical Lutheran Church in America and was the author of many books and articles.

Rev. In-Ha Lee has passed away at the age of 83. He was ordained at the Kwasaki Korean Church of Tokyo in 1959 to serve the Korean people who were forced to labour under Japanese colonialism. He championed the struggle against discrimination felt by Koreans in Japanese society and became active in the WCC's Programme to Combat Racism. In the 1980s he led a campaign against the forced finger-printing of all aliens in Japan. An ecumenical and intercultural statesman, he rose to the chairmanship of the National Christian Council of Japan.

Dr Christa Lewek, who died at the age of 81 on 28 March 2008, was secretary of the church and society commission and deputy head of the secretariat of the Federation of Evangelical Churches in the German Democratic Republic. She retired in 1988. Until 1969, when the federation was founded, Dr Lewek had been a staff member for the Evangelical Church in Germany, which then covered the two German states. Dr Lewek served as a commissioner of the Commission of the Churches on International Affairs (CCIA).

Chiara Lubich passed away on 14 March 2008 at the age of 88. In 1943 her charisma gave birth to the Focolare movement that spread within her life-time to all regions of the world. Focusing on the spirituality of unity, she had a profound impact on the ecumenical movement and helped significantly to foster viable relationships between churches of different Christian traditions. She challenged the Focolare movement to give credible witness to the presence of Christ also in the spheres of economy and politics. She also became more and more convinced that inter-religious dialogue and cooperation in full respect for the religious convictions of the other are necessary expressions of Christian love.

Rev. Jaci Maraschin died on 29 June 2009 at the age of 80. He was a Brazilian theologian, ecumenist, poet, musician and liturgist who served the WCC and the Anglican Communion for many years. A priest of the Episcopal Anglican Church of Brazil, he was the general secretary of the Brazilian Association of Theological Seminaries. For many years he was a member of the WCC standing commission on Faith and Order and contributed to its studies. He co-published a collection of songs called: *The Lord's Song in the Brazilian Land*. He was also one of the translators of the worship book for the WCC Vancouver Assembly and a member of the worship committee at the WCC Canberra Assembly. In recent years he was one of the facilitators in the Anglican Communion's discernment process related to issues of human sexuality.

Hugh McCullum died on 16 October 2008 at the age of 76. He edited the *Canadian Churchman* (predecessor to the *Anglican Journal*) from 1968 to 1975. Hugh McCullum was known as an activist journalist who championed social justice causes. In 1989 he took

charge of the information unit of a research and documentation organization in Zimbabwe and stayed in Africa for 13 years. There he also worked as director of information and communications for the Nairobi-based All Africa Conference of Churches. He later served as a senior communications and organization consultant for the WCC, and as publisher and regional training editor of the Southern African Research and Documentation Centre. McCullum's countless books and publications were a reflection of his belief that the church needs to be a voice of the marginalized. Among his publications were *Africa's Broken Heart* (2007), *The Angels Have Left Us* (2005), *Voices from Palestine* (2007) and *In God's Hands: Common Prayer for the World* (co-edited with Terry MacArthur, 2006).

Bishop Julius Danaraj Paul died at the age of 63 on 22 November 2008 in Guatemala while on a boating trip. A bishop in the Evangelical Lutheran Church in Malaysia, he was a member of the Council of the Lutheran World Federation and president of the Standing Committee for the LWF's World Service.

Archbishop Nerses Pozapalian passed away on 27 June 2009 at the age of 72. He was one of the senior members of the Brotherhood of Holy Etchmiadzin and a devoted servant of the Armenian Holy Apostolic Church. From 1963 to 1965 Nerses studied theology at the College of the Resurrection in Yorkshire, England. Upon his return from England, he served as the dean of Gevorkian Theological Seminary until 1969. From 1969 to 1970 he studied at the Ecumenical Institute of Bossey in Geneva and served as the spiritual pastor for the Swiss-Armenian community from 1969 to 1972. He was Primate of the Diocese of England from 1973 to 1982 and in 1974 he was consecrated as a bishop. In 1986 Bishop Pozpalian was elevated to the rank of Archbishop. He served on the central committee of the WCC, the Jinishian Benevolent Foundation, and established the Bible Society of Armenia in 1982. In 1999, he was elected as full member of the Humanitarian Academy of Russia.

Vaoalimanga Suzette Razanadrakoto passed away suddenly on 25 July 2009 at the age of 58. She was a WCC central committee member from the Church in Madagascar. From her youth she was dedicated to the church. She was the executive secretary of the Tabita centre of the women's department in the Church of Jesus Christ in Madagascar (FJKM). She was an avid promoter of formation and education for women, and responsible for projects that supported farmers and young women. She was a member of the women's department of the Council of Christian Churches in Madagascar, a permanent member of the cabinet of the Federation of Protestant Churches in Madagascar and a women's representative in CEVAA's «la caravane des femmes pour la paix».

Rev. Jacques Rossel died on 4 November 2008 at the age of 93. He lent his active support to Protestant churches in Switzerland as well as to worldwide ecumenism. He served as a pastor and taught theology in India, acted as a member of the central and the executive committees of the WCC and other boards, and was a founding member of the Cooperation of Protestant Churches and Missions in German-speaking Switzerland. For two decades (1959-1979), he was the President of Basel Mission.

Prof. Todor Sabev, former deputy general secretary of the WCC, died on 13 September 2008 at the age of 80. Born in Bulgaria, he was an eminent lay theologian and church historian, a pioneer of the ecumenical movement in the Eastern European and Orthodox contexts. He faithfully served the Bulgarian Orthodox Church. Professor of church history

at the Theological Academy of Sofia, he founded and headed the Institute for Church History and Archives of the Bulgarian Patriarchate. Soon after the Bulgarian Orthodox Church joined the WCC in 1961 he was appointed a member of the Ecumenical Commission and, later, when the Commission was transformed into a department for Inter-church and Ecumenical Relations he was appointed deputy chairman. From 1968-1975, he served as a member of the central and executive committees of the WCC and vice-moderator of CICARWS. He joined the staff of the WCC in 1979 as deputy general secretary, offering leadership to the department on Unity and Witness and facilitating relationships with the Orthodox Church and the Roman Catholic Church. His contribution to the Sofia Consultation in 1981, focusing on Orthodox participation in the WCC, his leadership of the Joint Working Group between the WCC and the Roman Catholic Church, his involvement with the Christian World Communions and the bi-lateral theological dialogues constitute only a small part of the ecumenical legacy he leaves.

Rev. Madge Saunders died on 3 March 2009 at the age of 96. She trained at St Colm's Edinburgh and served at St James Sheffield from 1965-1975. She was the only black woman to be ordained deaconess in the Presbyterian Church of England, and the first woman to be ordained to ministry of word and sacrament in the United Church in Jamaica and the Cayman Islands. The legacy of her ministry has long been memorialized in the Madge Saunders Centre, a church conference facility and gathering place for youth in Jamaica. Her story is one of those told in the book *Daughter of Dissent*.

The Rev. Dr William J. Schmidt died on 10 August 2009. He was a church historian and biographer of ecumenical pioneers and a devoted supporter of the WCC where he served as a volunteer for the New York Office. A Presbyterian minister, he was a retired professor of theology at St. Peter's College, Jersey City, N.J. He taught church history at New York Theological Seminary before becoming the first ordained Protestant scholar to teach theology at St. Peter's, the Jesuit college of New Jersey. He was also an officer of the North American Academy of Ecumenists.

Bishop Albrecht Schönherr, who died on 10 March 2009 at the age of 97, was bishop of the eastern region of the Evangelical Church in Berlin Brandenburg at a time when this church was divided between east and west. A student of Dietrich Bonhoeffer, Bishop Schönherr played a decisive role in the foundation in 1969 of the Federation of Evangelical Churches in the German Democratic Republic as a separate body from the Evangelical Church in Germany. He was the federation's first head, as chairperson of the Conference of Evangelical Church Boards, serving in this role until his retirement in 1981. He described the task of Protestantism in the GDR of being that of a "Church within Socialism". Bishop Schönherr led federation representatives to a meeting in March 1978 with the then GDR leader Erich Honecker, which brought improvements for the work of the churches in the GDR.

Rev. Dr David T. Shannon died on 22 March 2009 at the age of 74. He was the first African American president of Andover Newton Theological School and a pastor in the American Baptist Church as well as an educator, representative and author. He led an international Baptist task-force on dialogue with the Roman Catholic Church and won numerous awards for his work in furthering dialogue between African American and Jewish communities in Atlanta. He also held positions with the National Council of

Churches, the WCC and the Baptist World Alliance. In addition to his other positions in academia, Shannon served as the dean of the Pittsburgh Theological Seminary, the dean of faculty for the Interdenominational Theological Center in Atlanta, Georgia and the president of Allen University in Columbia, South Carolina.

Krister Stendahl, dean and a member of the faculty of Harvard Divinity School and a former bishop of Stockholm, Sweden, died on 15 April 2008 at the age of 86. In his native Sweden, Stendahl was Bishop of Stockholm from 1984 to 1988, leading a reform effort on issues such as women's ordination, gay and lesbian rights, and the relationship of church and state. At a time when the ecumenical movement was taking its initial and tentative steps into interreligious dialogue he was a courageous and outspoken leader. He chaired the WCC Consultation on the Church and the Jewish People, a commission that prepared the way for much of the important interfaith work of the last 30 years. He is best known in the wider ecumenical movement for his attempts to bring Christians together at the ecumenical table and to challenge them to see the beauty and value in other religious traditions. His contribution to Christian self-understanding amidst religious plurality, particularly in Jewish-Christian relations, has been exceptional.

Rev. Frank Eiji Sugeno died on 27 December 2008 at the age of 84. He was professor emeritus of church history at the Seminary of the Southwest in Austin, Texas. He was a teacher, historian, missiologist and advocate of ecumenism. He served as secretary of the Historical Society of the Episcopal Church and convener of the Seminary Consultation on Mission and the Conference of Anglican Church Historians. He also taught at the Ecumenical Institute, Bossey. He wrote works in the areas of ecumenics, missiology and Episcopal Church history. He helped organize pan-Anglican missiological symposia in Asia, Africa and Latin America that involved seminarians from US Episcopal institutions and throughout the global South.

Sir John Marks Templeton, a man who first made his mark as an international investor, died on 8 July 2008 at the age of 95. He established the annually awarded Templeton Prize in 1972 as a "Nobel"-like award for "progress in religion". In 1987 Templeton established a foundation in his own name to administer the prize and to support research on religious themes such as free will, spirituality and "ultimate reality". A particular interest of his, on which he wrote and spoke, was the relationship between science and religion. He endowed a number of institutions of higher education including Templeton College (now Green Templeton College), Oxford. He was knighted in 1987 by Queen Elizabeth II for his philanthropy.

Metropolitan Emilianos (Timiadis) passed away 22 February 2008 at the age of 91. He served as Permanent Representative of the Ecumenical Patriarchate to the WCC from 1959 to 1984. He was a distinguished hierarch of his church, a well known theologian, a prolific writer and a committed ecumenist involved in the life of the WCC as well as in bilateral theological dialogues. A man of prayer, Metropolitan Emilianos was known for his genuine spiritual life, his commitment to a monastic life and his effort to contribute to the renewal of monasticism. Together with a Roman Catholic priest from Spain, Monsignor Hernando Garcia, he organized the interconfessional meetings of male and female religious over several decades. During his last years, he frequently visited and lived for a while with the Monastic Community of Bose, in Italy.

Hanna Cheriyan Varghese, a leading figure in Malaysian Christian art, died on 12 June 2009. She represented the Malaysian Council of Churches through her participation in the Asian Christian Association, becoming vice-president of the organization from 1998-2003. Her beautiful art work adorned many important ecumenical gatherings within the country and beyond.

Rev. Dr Lukas Vischer died on 11 March 2008 at the age of 81. He joined the staff of the WCC as a young theologian in 1961 and participated in the New Delhi Assembly of the WCC with staff responsibility for the statement on church unity. Afterwards, he was sent as an observer to the Second Vatican Council. One fruit of the Second Vatican Council was the Joint Working Group between the WCC and the Roman Catholic Church, and Vischer served as its first co-secretary. He was Faith and Order director from 1966 to 1979 during which time he initiated and shaped various study processes, in particular the study on Baptism, Eucharist and Ministry. He continued to contribute to the ecumenical movement after he left the WCC in 1979, especially in the Conciliar Process for Justice, Peace and the Integrity of Creation that followed the 1983 Vancouver Assembly and culminated in a World Convocation in 1990 in Seoul. It was to a large extent thanks to him that the WCC and the Conference of European Churches began to work on climate change. He served as a theology professor at the University of Bern and inspired the work of the John Knox International Reformed Center of Geneva and the World Alliance of Reformed Churches.

Rev. Martin Wessels of the Moravian Church in South Africa died on 22 August 2008 at the age of 79. From 1992 to 1994, he served as the first president of the united Moravian Church in South Africa. Before that, the Moravian Church in South Africa was split along racial lines, with colored people in one church and Africans in another. He was chairperson of the (colored) Moravian Church for three consecutive terms, from 1980 until 1992. He also served his church as a WCC central committee member.

1.5 Rededication of the plenary hall

On Wednesday 26, August 2009, immediately following the opening worship, the central committee gathered in a dialogue of praise, dedicating the newly-renovated plenary hall in memory of the first general secretary of the World Council of Churches, Willem A. Visser 't Hooft.

2 OPENING ACTIONS

2.1 Call to order

The central committee met in decision session. Rev. Dr Walter Altmann, moderator of the Central Committee of the World Council of Churches, called the 58th meeting of the central committee to order at 9:33 a.m. on 26 August 2009 and welcomed all those present.

2.2 Roll call

2.2.1 Reading of the roll

Rev. Dr Samuel Kobia, general secretary of the World Council of Churches, greeted the committee and called the roll of members present (see Appendix I). The moderator declared the meeting to be properly seated with a quorum in attendance.

2.2.2 Seating of substitutes

The general secretary read the names of those proposed by their churches as substitutes for this meeting of the central committee. The seating of these members was approved by consensus.

2.2.3 Apologies

The general secretary read the names of those sending apologies to this meeting. He noted that Rev. Dr Simon Kossi Dossou, one of the presidents, had an accident while traveling to attend this meeting, and was currently in hospital.

2.2.4 Other participants

The general secretary welcomed the participation of moderators of commissions and advisory groups, advisors from international ecumenical organizations, advisors from Christian world communions, advisors from regional ecumenical organizations, advisors from national councils of churches, advisors from specialized ministries, delegated observers, and other advisors, observers and guests.

2.2.5 Special guests

Rev. Dr Samuel Kobia offered a special welcome to Dr Emilio Castro, the fourth general secretary of the WCC. At later points during the meeting, Bishop Rolf Koppe and Rev. Dr Konrad Raiser, the fifth general secretary of the WCC, were also received with a warm welcome and gratitude for their presence.

2.2.6 Stewards

The general secretary introduced the 27 young people from 25 countries who were serving as stewards for this meeting. At a later point in the meeting, the stewards introduced themselves by name, church and country, and invited the central committee to participate in a labyrinth they constructed in the garden of the ecumenical centre.

2.3 Adoption of agenda

The agenda was presented by the general secretary and adopted by consensus.

It was noted that, at the last meeting of the central committee, a decision was taken to include a session on communications at the 2009 meeting. Mr Mark Beach, Director of Communications, stated that it had not been possible to create time for the envisioned session at this meeting, but that he intended to bring it forward to both the executive committee in 2010 and central committee in 2011.

2.4 Minutes of the previous meeting

The minutes of the February 2008 meeting of the central committee were presented by the general secretary. No corrections being proposed, the minutes were approved by consensus as published.

2.5 Consensus procedures

Rev. Dr Walter Altmann introduced Dr Jill Tabart, Uniting Church in Australia, who was serving this meeting as a consultant for the consensus procedures. Dr Tabart presented an overview of the spirit and practice of consensus, as a reminder to the members, after which the committee took time for discussion in table groups.

As stipulated in Rule XX.5.a, the officers appointed the following central committee members to serve as recorders during decision sessions: Rev. Judy Angelberger, Rev. Gregor Henderson, Rev. Will Ingram, Ms Anne Glynn Mackoul, Rev. Frank Schürer-Behrmann and Rev. Canon John Alfred Steele.

2.6 Membership of committees

Rev. Dr Samuel Kobia reviewed the membership of the committees (see Appendix II). Corrections and changes were made, after which the membership of committees was confirmed by the central committee.

3 MODERATOR'S ADDRESS

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session and invited Rev. Dr Walter Altmann, moderator of the World Council of Churches, to present his address to the committee.

The address focused on the themes of ecumenical ownership and commitment. Drawing on John 6, the moderator called attention to the consequences of discipleship. He noted that any discussion about “ownership” of the ecumenical movement must recognize, first of all, that we are already “owned” by the ecumenical movement, just as God’s own action of salvation – and our participation in the body of Christ – is always prior to any response of faithfulness and commitment. Our responsibility for stewardship of the ecumenical movement must always be tempered by the modesty of knowing that the movement ultimately belongs to God, who works through it in His own way.

The moderator then described several “false dichotomies” – concepts or attitudes which separate from one another elements which are central to the life of the church. Rather than recognized and affirmed as complementary to each other, these elements may even be played off one against the other. For instance, an emphasis on doctrine which would underplay action, for example social action, thus turns doctrine into a false, hypocritical and vain intellectual endeavor. On the other hand, an emphasis on action, which dismisses doctrine as irrelevant, loses its spiritual roots and therefore becomes empty and weak, like a house built upon shallow foundations.

Following on his recent address to the assembly of the World Federation for Diaconia, the moderator highlighted another false dichotomy, in which diakonia is considered of lower value than mission, rather than seeing mission in a holistic way and diakonia as an

essential dimension of mission itself. Acts 6 must be seen as the sharing of responsibilities within the one ministry in the Church which derives from Christ's ministry.

Turning to the context of this meeting, the moderator noted the global financial crisis and also called to mind several important occasions for celebration and commemoration during 2009, including:

- the 500th anniversary of the birth of John Calvin (1509)
- the 20th anniversary of the Encyclical of H.A.H. the Ecumenical Patriarch Dimitrios I on the environment (1989)
- the 40th anniversary of the emergence of liberation theology through the presentation of Gustavo Gutiérrez at a WCC-sponsored congress at Cartigny (1969)
- the eve of the 100th anniversary of the World Missionary Conference of Edinburgh (1910)
- the 20th anniversary of the fall of the Berlin wall (1989)
- the 20th anniversary of Namibia's transition to independence, the last country in Africa to emerge from colonialism (1989)
- the 20th anniversary of the end of military dictatorship in Chile (1989)

Looking to the future, the moderator noted that the election of Barack Obama as president of the United States had brought about a strong wave of hope throughout the world. In that spirit of hope, this central committee would make critical decisions about the next period in the life of the World Council of Churches. In a changing ecclesial, ecumenical and global situation, the moderator urged the central committee to address anew "the vision thing" with three factors in mind: that we cannot achieve church unity with change; that the new ecumenical framework was in front of our eyes but yet we still seem not able to describe and/or define it; and that there could be no ecumenical movement other than the one built on trust.

Returning to the story in John 6, the moderator noted that, when Jesus asked the twelve if they wished to leave him, Simon Peter replied "Lord, to whom can we go? You have the words of eternal life." Likewise, having come so far together, we cannot turn back and be content with our own particularities as diverse churches. Rather, we persevere in seeking unity among the churches, with those we have recognized as sisters and brothers sharing the one faith in Jesus Christ as Lord and Saviour, to the glory of God Father, Son and Holy Spirit.

In plenary discussion, members of the central committee highlighted concern for the growth of anti-religious sentiment in secular societies; the importance of the climate change negotiations in Copenhagen this year; the impact of the living letters visits; the plea for solidarity with Christians experiencing persecution; the significance of the churches' participation in peaceful movements for social change; an observation that the WCC seemed subject to a dialectic between centrifugal and centripetal forces, and that fragmentation may be a distinctive feature of protestantism; and the challenge many of our Orthodox members face, with accusations from within that ecumenism constitutes a

“pan-heresy.” The moderator responded with gratitude for the many contributions which served to compliment his own reflections.

H.E. Metropolitan Prof. Dr Gennadios of Sassima announced a change of category to decision session. The central committee received the address of the moderator by consensus and forwarded it to the policy reference committee for consideration.

The moderator’s address will be published in full in *Ecumenical Review*, volume 62, no. 1, March 2010.

3.1 Actions arising from the moderator’s address

Rev. Dr Margaretha M. Hendriks-Ririmasse moderated a decision session. Upon recommendation of the policy reference committee, the central committee approved by consensus:

- to receive the address of the moderator, “Ecumenical Ownership” with appreciation, especially his consideration concerning the churches’ ownership of the ecumenical instruments they have created, the emphasis on the role of *diakonia* in the life of the church and on reconciliation. In welcoming the reflection on *diakonia*, the central committee especially recognizes the successful formation of the ACT Alliance by the specialized ministries.

4 GENERAL SECRETARY’S REPORT

Rev. Dr Margaretha M. Hendriks-Ririmasse moderated a hearing session and invited Rev. Dr Samuel Kobia, general secretary of the World Council of Churches, to present his report to the committee.

The general secretary delivered a report entitled “The Courage to Hope and the Future of the Ecumenical Movement” in which he offered his reflections on the present and future of the WCC.

Citing the current global financial crisis, the general secretary offered his gratitude for the recent papal encyclical *Caritas in Veritate*, which reveals the great consensus among major church traditions that we have to focus on the needs of the poor, the role of labour and the relationship with creation. True grace is costly. We cannot expect to find it cheaper. A relevant witness of the churches in today’s world is no longer possible if churches stay divided and cannot demonstrate to the world that the transformative power of the gospel of Jesus Christ is the driving force in making the whole church a sign and foretaste of a united humanity that cares for each other and for this planet. Yet he cautioned against simple juxtapositions between unity and truth, or unity and diversity, noting that deep divisions still exist within the fellowship of the WCC.

Reminding the central committee that “the courage to hope” – rooted in the African experience – has been the central theme of his personal ecumenical journey, he cautioned against the false hope that the world may offer, in contrast to the true hope which is made known in the cross and resurrection. His ministry as general secretary had been a profoundly pastoral one, embodying the solidarity of the fellowship with churches in difficult situations; through this ministry he had witnessed the unbroken humanity of the victims through the glimpses of hope in their eyes. Inspired and encouraged by these

experiences, he came to recognize “transformative justice” as the other theme that complemented the “courage to hope” on his faith journey as general secretary.

The general secretary spoke powerfully about the engagement of the ecumenical fellowship with situations such as the occupation of Palestinian territories, the vulnerability of migrant communities, and the urgency of climate change in the Pacific region. He then emphasized the engagement of young people in Christ’s mission today, recalling the message he preached to a youth gathering in Kerala that “the world is burning and God is looking for those who can save it.”

When we concentrate as the WCC on living the fellowship of churches through relational bonds of solidarity and accompaniment between and among member churches, we are not searching for the unity of the church as an end in itself, but for the sake of the future of humanity and all of God’s creation. In this light, the WCC fulfils a series of key roles in the quest for visible unity:

- The council has *a convening role*, bringing together ecumenical partners, member churches and other churches, in the context of an “ecumenical space” for discourse and agenda-setting.
- The council provides the potential for *a common voice* with which the churches may address a clear, prophetic vision to the world.
- The World Council of Churches provides mechanisms of *mutual accountability*, extends *solidarity* and offers *accompaniment* for churches and others in demanding circumstances.
- The WCC is also called to the task of fostering greater *coherence* within the one ecumenical movement.

New insights were emerging regarding the unique role of the WCC in the wider ecumenical movement. The general secretary stated that he is convinced that we are moving towards greater clarity as to how these insights can be translated into projects and activities in the programmatic work of the WCC. The council was increasingly embracing new methodologies, while also discovering challenges of planning, coordination, efficiency and effectiveness. He particularly commended the report of the governance group, as being an eloquent and compelling development of the Common Understanding and Vision of the WCC (CUV).

The general secretary then offered some comments on the draft budget for 2010, noting that it had not been possible to achieve the executive committee’s targets, and that further cuts in direct costs could be realized without completely closing down a number of projects. It would now be necessary to examine the council’s operational structures with a willingness to consider very radical changes. Although these discussions had begun, the central committee would need to give decisive direction to the staff in order for this process to continue. He concluded with an affirmation of the importance of youth participation in discerning the future that is always incarnated in the present moment.

At the suggestion of Rev. Dr Samuel Kobia, Rev. Dr Margaretha M. Hendriks-Ririmasse invited a formal response from Echos, the youth body, before moving to plenary

discussion. Ms Diana Fernandes dos Santos, moderator of Echos, presented the following message:

Thank you general secretary for this opportunity and especially Echos for the recognition of the importance and the role of the young people in the context of the ecumenical movement nowadays. Through my voice, I represent not only with the voices of 25 young people from various continents but also the voices of so many young people in this world that are led by Christ and give their hearts in passion for a cause, a passion for justice and for a better world.

Brothers and sisters, things are changing, including the church and the world around it. We should not view this as something negative. We are spending too much energy lamenting over budget cuts and for nostalgia of things past. Instead, let us put our energy into a new vision for the future of the ecumenical movement in this changing world. We need to be sure that we are not working only to sustain what we have built. Are we training the next generation of young people only to be good central committee members, staff people or a future general secretary of the WCC? Or are we focused on equipping all people – not just youth but our central committee members also – to engage the ecumenical movement in all levels of the church and society, especially on the local level.

It is a privilege and a challenge for us today, as young people, as citizens in this new era and as Christians, as prophets and announcers of a kingdom of abundance and justice that we believe God is already preparing for this people and this kingdom can start to be a reality among us just now. Despite all the conflicts, despite all the crises in the economic and political scenarios we are facing today, despite all the intolerance among so many churches in looking for dialogue and transformation...

We have a dream...

... a dream that a more just inclusive society and a peaceful world can be established as soon as possible. A society not guided by the economic and political interest of the few but a place where women and men, youth and children can find their own space to live in dignity and a life full of abundance. A world where no country has power over another one, a globe not divided in north and south, poor and rich, oppressor and oppressed when the issue on the table is justice, peace and equality.

We have an ambition...

... a very simple ambition – to see the churches not so worried with institutional and structural issues but really committed to making a difference in this world. A church that acts effectively in unity in a society denouncing any kind of oppression, breaking the systems of exclusion and raising its voice acting in a prophetic way remembering the examples Jesus left us so many years ago and reminding us every Sunday – morning or night – when we just find a time in our very busy life to pray and talk with God. A church much more united than before, much more passionate to transform the world than in the past, a church that understands the real meaning of its mission and becomes a protagonist of transformation in this world.

We have a vision...

There is no present and future for the ecumenical movement if the churches are not dedicated to the promotion of ecumenical formation for the present and future generations. Young people in the past were all the time knocking at the doors of our meetings saying “look at me, give me a voice, and give me an opportunity”. These same young people are now facing so many challenges in this competitive global world-unemployment, lack of education, violence, lack of opportunities especially if you are a woman and black, indigenous or Dalit. To equip and prepare the present and future generations to use their energy, their expectations, their vision, their courage to leave old structures and their unbreakable hope with new ways to drive us forward. We need to create new spaces for ecumenism to be inspired by this contribution of youth. There is hope and transformation ahead, even though our present situation might indicate otherwise.

We have a prayer...

May our gifts and talents be offered in a right way in God’s mission.

May our youth be prepared in a better way – in order to be able to understand their mission and be used to serve in this time.

That the breath of the Holy Spirit be with us during this important meeting, embracing us with wisdom and giving us sensitive eyes and ears to feel His operation among us, giving light to face the future of the WCC and the ecumenical movement in this century and holding our hands to follow His way. In times of crises, disillusion, despair, in the desert of this oppressive world may the Holy Spirit be the fresh cloud that leads in the day and the fire that leads us in the night, giving us straight, faith and hope to see God’s plan for us.

In plenary discussion, participants expressed their gratitude for the general secretary’s report, and noted in particular how significant the living letters and pastoral visits have been. Further reflection was offered on the role of Faith and Order; the situation of minority Christians; the negotiations with the Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu; the persecution of Christians; the centrality of overcoming poverty to our work; and the situation in the Darfur region of Sudan. Rev. Dr Samuel Kobia appreciated the comments and invited members to continue to highlight these important concerns.

Rev. Dr Margaretha M. Hendriks-Ririmasse announced a change of category to decision session. The central committee received the report of the general secretary by consensus and forwarded it to the policy reference committee for consideration.

The general secretary’s report will be published in full in *Ecumenical Review*, volume 62, no. 1, March 2010.

4.1 Actions arising from the report of the general secretary

Rev. Dr Margaretha M. Hendriks-Ririmasse moderated a decision session. Upon recommendation of the policy reference committee, the central committee approved by consensus:

- to receive with appreciation the general secretary's report, "The Courage to Hope and the Future of the Ecumenical Movement," particularly in light of the report's emphasis on hope, reconciliation and relationships;
- to emphasize the importance that the WCC continue:
 - to exercise its convening role, seeking to provide greater coherence to the ecumenical movement, providing the churches with mechanisms for mutual accountability, solidarity and accompaniment with one another, raising a common voice in prophetic witness to the world, while also emphasizing its work with ecumenical partners in the regions including through living letters visits, particularly in areas of conflict;
 - to give attention to ecumenical formation and ecumenical education, while affirming the specific mission of the Ecumenical Institute at Bossey;
 - to cherish and foster the involvement of the Roman Catholic Church, especially considering its full membership in the Faith and Order commission, and active participation in many other WCC programmes;
 - to dialogue with Pentecostal and Evangelical churches through the Global Christian Forum and other initiatives that the council is taking;
 - to address the decisive management and governance issues related to the council's future, particularly in light of the financial crisis and including alternative scenarios;
 - to engage the Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu in its clarification of its doctrinal position on the Holy Trinity in the spirit of theological accompaniment during the period until the next central committee; this process of evaluation with the church to be carried out in collaboration with the All Africa Conference of Churches (AACC) and the Organization of African Instituted Churches (OAIC). Progress will be reported to the executive committee.

5 PLENARY ON THE INTERNATIONAL ECUMENICAL PEACE CONVOCATION

Rev. Dr Bernice Powell Jackson moderated a hearing session on plans for the 2011 International Ecumenical Peace Convocation (IEPC). She noted the roots of this conference in the Programme to Overcome Violence and the Decade to Overcome Violence (DOV), and called on Rev. Dr Fernando Enns, moderator of the DOV reference group and moderator of the IEPC planning committee, to introduce the plenary presentations.

Dr Enns remarked that the convocation will be a time for harvesting the learnings of the decade, for celebrating what has been achieved, for mourning the victims of violence, for reflecting on theology and ethics, for prayer and spiritual renewal, and for gathering creative visions for the work ahead in fulfilling the church's vocation of the ministry of healing and reconciliation. He noted that the DOV and the IEPC are a "test case" for the

new integrated methodologies of ecumenism in the 21st century. The planning committee sees the opportunity for the ecumenical movement to grow together in unity through this work, and is determined to make this a major experience in the life of the churches and a landmark in the life of the World Council of Churches. The theme of “glory to God and peace on earth” guides all aspects of the convocation and points toward doxology and spirituality as central to the experience.

Dr Enns reminded the central committee that the assembly gave as the programmatic foci for the second half of the DOV: the sharing of successful examples through mutual visits (living letters), the development of an ecumenical declaration on just peace, and the convocation. The convocation will mark the culmination of the decade, and will focus on four thematic areas: peace in the community, peace with the earth, peace in the marketplace and peace among the peoples.

Dr Enns then invited four participants to bring views on the four plenary themes. Prof. Isabel Apawo Phiri spoke on peace in the community, referring specifically to her context and the situation of violence against women and children in South Africa. She noted that research has shown a link between violence against women/children and biblical constructions of the meaning of womanhood. For her, the important work of raising awareness on gender-based and sexual violence must be coupled with liberating Bible study and a discovery of more positive masculinities.

Rev. Aaro Rytönen spoke on peace with the earth, noting that two emphases are needed: protection of God’s creation, and the just use of resources. The links between peace and the environment are very important, including the increasing incidence of violent conflict fueled by exploitation of natural resources and the increase in violence associated with poverty and hunger which is exacerbated by climate change. He concluded by stating that it is urgent to engage with other religions in developing a right relationship with creation.

Rev. Dr Ofelia Ortega Suárez then spoke on peace in the marketplace, reminding the committee of the slogan “trade for people, not people for trade.” She stated that there would be no peace in the market without justice in the market. For her, this theme required careful study of the meanings of greed, social security, wealth and poverty. Greed is itself a form of violence, a status in which enough is never enough, in contrast to the biblical economy of sufficient provision. She pleaded that we listen to alternative models of the marketplace which emphasize sharing, and that we support small-scale alternatives which develop an agriculture of liberation and life and an economy of sharing. She concluded by affirming that “another world is possible – another market is possible.”

Archbishop Bernard Nti Ntahoturi spoke on peace among the peoples from his Burundian context which had recently emerged from 14 years of political and ethnic conflict over access to power. There was now an atmosphere of hope in Burundi, where people were starting to talk to each other and to listen to each other, where the cries were heard, the joys shared and the suffering felt. In this context of hope, Burundi recently became the 28th country to ratify the Treaty of Pelindaba, thereby bringing into force an Africa-wide nuclear weapons free zone. Archbishop Bernard concluded by stating that one’s security lies in the security of one’s neighbor.

Dr Enns then introduced the process toward an ecumenical declaration on just peace, reminding the committee that an initial statement had been circulated widely for study, reflection and comment. A second drafting team, moderated by Rev. Dr Konrad Raiser, would collect the feedback and develop a final draft for presentation to the central committee in February 2011. He urged all WCC churches and partner organizations to become involved in the process of this declaration.

H.E. Metropolitan Prof. Dr Gennadios of Sassima then spoke about the inter-Orthodox pre-IEPC meeting to be held later in the month in Greece, noting that the Orthodox churches were always eager to participate in major ecumenical events. In preparation for the IEPC, the Orthodox churches held a consultation in 2007 on forgiveness, peace and reconciliation, stating “there is no peace without forgiveness, repentance and *metanoia* in order to reconcile with the other”. A few months ago a consultation was held to explore orthodox peace ethics, asking questions such as – what is the core teaching of Orthodoxy on peace? does the Orthodox church endorse war? is war ever holy? is war a lesser evil or a lesser good? The consultation recognized ways in which certain historical circumstances have deformed the true teaching of the church, creating self-righteousness and inflicting pain on the enemy. Through these series of conferences, the Orthodox family of churches hopes to make a substantive contribution to the IEPC.

Rev. Gary Harriott, general secretary of Jamaican Council of Churches, then spoke on the context of Kingston Jamaica, sharing the excitement and anticipation of the Caribbean Conference of Churches and the Jamaican Council of Churches as they have begun preparations to host the IEPC. Their intention is to make the convocation a memorable and life-changing experience for those who attend and for all the churches. He noted that the Caribbean region is known for its beauty, warmth, culture, and athletics, but also for its high levels of violence. A history of institutionalized slavery, drug trafficking and gang activity have led to a crisis among young urban men which is also related to issues of the marketplace and the environment. It is his belief that the convocation will inspire the churches and the region and will make a significant impact on the Caribbean context. He also noted that the convocation participants will have the opportunity to engage in direct service alongside members of the Jamaica Baptist Union in one of their local projects.

Dean Anders Gadegaard shared information on the financing of the convocation, stating that it was extremely important that as many participants as possible meet in Jamaica in 2011. The goal of the planning committee was for there to be 1,000 delegates, of whom 50% will receive some subsidy. A letter had gone to all the member churches and partners, requesting funding commitments to be communicated by 15 October 2009. The fundraising goal was CHF 2.35 million, and pledges had been received for approximately one third of this amount at present. He urged all member churches to support the convocation, including helping to reduce pressure on the budget by financing their own delegations.

In plenary discussion, Rev. Kjell Magne Bondevik, moderator of the commission of the churches on international affairs, expressed his appreciation for the scope of work already undertaken on the way to Jamaica 2011. He noted that the issues of the convocation were at the core of the CCIA mission, and that he intended to engage the commission in this work at its next meeting.

Bishop Martin Schindehütte expressed the enthusiasm and gratitude of the German churches for the DOV, which had reached the local congregations with particular impact. He noted, in particular, that the churches would dedicate an entire day at next year's Kirchentag for engagement with the themes of the IEPC.

Dr Enns concluded by thanking all those who shared in the plenary presentation, and inviting all central committee members to be actively engaged in the process toward the IEPC.

6 PLENARY ON CHURCH AND SOCIETY

Dame Dr Mary Tanner moderated a hearing session in honor of the 30th anniversary of the 1979 Church and Society Conference on Faith, Science and the Future (held at the Massachusetts Institute of Technology in Cambridge, USA), reflecting on the long-standing ecumenical commitment to Christian social witness and the urgency of continuing that witness today.

Central committee members were asked to reflect in advance of the meeting on the issues of church in society in their various contexts. The reflections submitted were published on the council's website, and reflected a global web of interconnected local issues, conveying an overall sense of urgency, and of the imperative of Christian togetherness.

6.1 Panel presentations

Three stories, from three contexts were shared in the plenary session.

Ms Geraldine Varea spoke on the current situation of the Methodist Church in Fiji and Rotuma (noting that she herself was the youngest minister of that church). Since a coup in 2006, the church had maintained what it saw as a prophetic voice by declaring the government of Fiji to be illegal and refusing to participate in the interim government's goal of a multi-faith, multi-ethnic Fiji. In recent months the church had found itself in serious conflict with the government, resulting in criminal charges against the senior leadership of the church. Ms Varea noted the critical importance of ecumenical solidarity in this crisis, giving opportunity for fresh dialogue and calling the church to be an instrument of reconciliation.

H.E. Metropolitan Mor Eustathius Matta Roham (Syrian Orthodox Patriarchate of Antioch and All the East) shared on the challenges a church in the Middle East is facing – the Arab/Israeli conflict as a root cause of instability in the region; a growing feeling of despair among young people; the migration of Christians from the region; and a feeling that solutions seem to get further and further away. He then noted in particular the challenges which climate change posed to the region, including drought in traditionally-fertile lands; unpredictability of the weather; unusual floods and sand storms; and overconsumption of the underground water reservoirs resulting in a marked drop in the water table. He reflected that water would soon replace oil as the most sought-after commodity in the region.

Rev. Micheline Kamba Kasongo (Church of Christ in Congo-Presbyterian Community of Kinshasa) and Rev. Dr Elisée Musemakweli (Presbyterian Church in Rwanda) spoke on the action for peace in the Democratic Republic of Congo that was initiated by the

churches in the Great Lakes sub-region of Africa. They noted that the Great Lakes Ecumenical Forum had been successful in bringing together political leaders to work toward putting an end to the instability of the region, and stressed that the church, when filled with commitment and shared purpose, did have the ability to intervene in situations of conflict and bring about meaningful change.

6.2 Decalogue sculpture

The central committee gathered in the garden of the ecumenical centre around a sculpture by Romanian artist Liviu Mocan entitled “invitation/decalogue.” The sculpture was inspired by the legacy of John Calvin in shaping a just and peaceful society, and was touring several sites in Geneva on the occasion of the 500th anniversary of the birth of John Calvin. World Council of Churches staff member Rev. Theodore Gill offered reflections on the importance of the ten commandments in Calvin’s work and the ways in which the sculpture invited us to enter into those various meanings. The ten commandments were then spoken aloud by central committee members in ten different languages.

6.3 Discussion

The central committee engaged in table group discussion, followed by plenary discussion. The following points were raised:

- it is important to note the ways in which the world has changed since the 1979 conference at MIT, especially with regard to a multipolar situation and the self-consciousness of religions
- there is a new dimension in which the political world is looking to religion for moral support; religion must become the moral conscience of society in its search for peace, justice and reconciliation
- our work on social issues must be prioritized and focused in order to maintain visibility within the rising secular movements for social change
- our priority must always be the accompaniment of Christians in situations of conflict or where Christians are targets of violence and persecution
- in situations of civil and international conflict, churches, when they are united and working together, can play a significant role in trust-building among decision-makers
- the churches of the North can do more to hold their governments accountable for their actions in the world
- the witness of the church is profoundly compromised by ethnic and national identification, in contradiction with our baptismal vow, and requiring now a new evangelization
- some post-communist contexts are experiencing serious persecution of Christians and an increase in violations of human rights, sometimes promulgated by civil authorities in an attempt to defend traditional churches; such a situation demands new dialogue between “traditional” and “missionary” churches

- these questions press upon us the very essence of ecclesiology and Christian unity, and urgently need to be taken into account by the Faith and Order commission

6.4 Summary reflections

Rev. Dr Samuel Kobia offered a summary of what he had heard through the plenary presentations and discussion. He stated that it was clear that churches all over the world were wrestling with their role in society today, and that what was at stake in these conversations was indeed the very deepest understanding of what it means to be church. He noted three key elements that were essential for living the fellowship more fully: mutual learning through deep listening to one another; accompaniment of one another in times of difficulty; and the need for mutual support and solidarity using all available resources. He affirmed two specific ecumenical methodologies – living letters and storytelling – and noted three emerging issues on which to focus the continuing dialogue: how natural resources, especially water, are emerging as source of conflict; trafficking of arms and human beings; and how religion can be a source of transformation rather than a source of conflict. He concluded by noting that the ecumenical reflections on these themes would hopefully continued in a symposium in the near future, and that the influence of the ecumenical movement continues to be felt within the wider global context, as evidenced by the declaration of 2009 as the UN Year of Reconciliation.

The central committee then viewed a video message from Father Miguel d'Escoto Brockmann M.M., president of the U. N. General Assembly, which stressed that solidarity must be the starting point that guides us all in the peace that we must strive to attain.

Dame Dr Mary Tanner then offered her concluding reflections, noting that this plenary had made clear that the church and society (life and work) thread is still vibrant in the fabric of our ecumenical lives together. The World Council of Churches' role was thus to challenge us and hold us accountable to one another in that work. She also noted that this discussion had had a profoundly ecclesiological character, and that reflection on church and society belonged also within the scope of the Faith and Order commission's work on what sort of church God needs us to be in the world. She concluded by noting that one of the central ecclesiological questions in all bilateral and multilateral dialogues continued to be the relation between the local and universal expressions of the church, and how we were to live that out together.

7 PUBLIC ISSUES

7.1 Proposed actions on public issues

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session. Rev. Dr Samuel Kobia presented a list of seven public issues which had been proposed by the executive committee for adoption at the meeting. According to the procedures for dealing with public issues, members of the central committee had twenty-four hours in which to submit additional topics for consideration.

7.2 First report of the public issues committee

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session. Dr Agnes Abuom drew the attention of the central committee to the report of actions on public issues since the last central committee. She then reported that the public issues committee had received a large number of proposals for additional topics to be taken up by the committee at this meeting. It was noted that staff reductions and time pressure made it difficult to prepare a large number of high-quality statements during the central committee meeting.

After discussion, the central committee requested the public issues committee to reconsider its recommendations on a few of the suggested topics and to return with the results of their further discernment.

7.3 Second report of the public issues committee

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session and invited Dr Agnes Abuom to present the second report of the public issues committee. She began by reminding the central committee of the difference between a statement, a minute, and a resolution. She also noted that as part of the report, the committee had drafted prayers for the possible use of the churches in receiving these actions.

Dr Abuom cautioned that there was a danger of devaluing the work if the number of public issues addressed in one meeting was allowed to expand beyond a reasonable extent. She asked that this observation be considered at a future meeting, for possible alteration of the procedures for public issues.

Dr Abuom presented the final list of issues to be developed at the meeting, as follows:

Issues submitted by the executive committee:

- Statement on just finance and the economy of life
- Statement on eco-justice and ecological debt
- Statement on sexual violence against women in the Democratic Republic of Congo
- Statement on Israeli settlements in the Occupied Palestinian Territory
- Statement on caste-based discrimination
- Minute on the right of conscientious objection to military service
- Progress report of the study on genocide in the context of the “Darfur Crisis”

The public issues committee decided that, after having read the progress report of the study on genocide in the context of the “Darfur Crisis”, following the recommendation by the executive committee made in September 2008, and given the current situation in Sudan and upcoming elections, now would be the appropriate time to draft a statement on the Darfur Crisis in the context of Sudan.

Proposals submitted by members of the central committee within 24 hours of the announcement of the proposals from the executive committee:

1. Statement on the misuse of the Blasphemy Law in Pakistan

2. Statement on a nuclear free world
3. Statement on the situation facing the Methodist Church in Fiji and Rotuma
4. Working group on the persecution of Christians in different parts of the world
5. Statement on the violence and human rights violations in Colombia
6. Statement on the situation regarding the violation of human rights in the Niger Delta and northern Nigeria
7. Letter by the general secretary on the situation in Honduras

The public issues committee discussed all proposals received and dealt with them in the following manner:

1. On the request for a statement on the misuse of the Blasphemy Law in Pakistan made by central and executive committee member Bishop Samuel Azariah of the Church of Pakistan, such a statement was written.
2. On the request for a statement on a nuclear free world made by central committee member Rev. Dr Fernando Enns of the Mennonite Church in Germany, such a statement was written.
3. On the request for a statement on the situation facing the Methodist Church in Fiji and Rotuma made by public issues committee member Rev. Gregor Henderson of the Uniting Church in Australia, a minute was written.
4. On the request for a working group to address the persecution of Christians in different parts of the world made jointly by central committee member Rev. Dr Kondothra M. George of the Malankara Orthodox Syrian Church, public issues committee member Ms Anita Henslin of the Evangelical Lutheran Church of Latvia, central committee member Rev. Heikki Huttunen of the Orthodox Church of Finland, central committee member Very Rev. Leonid Kishkovsky of the Orthodox Church in America, central and executive committee member Rev. António Pedro Malungo of the Evangelical Reformed Church of Angola, central committee member Mr Carlos Peña of the Evangelical Lutheran Church in America, and central and executive committee member Bishop Martin Schindehütte of the Evangelical Church in Germany, a minute was written.
5. On the request for a statement on the violence and human rights violations in Colombia made by central committee member Rev. Dr Fernando Enns of the Mennonite Church in Germany, it was decided that now the time to produce a statement on Columbia as it would be one of the focus themes in November at the United Nations Advocacy Week. Instead the situation in Columbia would continue to be monitored by staff members and a report as well as a possible statement would be presented to the next meeting of the executive committee.
6. On the request for a statement on the situation regarding the violation of human rights in the Niger Delta and northern Nigeria made by a central committee member, it was decided that there was not sufficient time or staff resources to produce a statement on Nigeria at this moment. As the general secretary had written letters to both the president of Nigeria and the Christian Association of Nigeria earlier this month

regarding the recent violence there, it would be referred back to him for further attention and action.

7. On the request for a letter by the general secretary on the situation in Honduras made by public issues committee member Rev. Heike Bosien of the Evangelical Church in Germany, it was decided that such a letter would be drafted and sent to the president of the European Union, the president of the Organization of American States and the Secretary General of the United Nations.

Members of the public issues committee then read the recommendations in each statement or minute, and invited feedback from the central committee before presenting a final text for decision.

7.4 Action on public issues – first session

Rev. Dr Margaretha M. Hendriks-Ririmasse moderated a decision session and invited the public issues committee to present their work for approval.

7.4.1 Minute on the right of conscientious objection to military service

The central committee approved the following minute by consensus:

Minute on the right of conscientious objection to military service

1. The World Council of Churches (WCC) and other civil society organizations urged the United Nations in 1973 to recognize conscientious objection to military service as “a valid expression of the right of freedom of conscience” and make alternative means of service available to conscientious objectors. The Statement on the Question of Conscientious Objection to Military Service from 1973 says that the WCC and its partner organizations “believe that the time has come for the Commission (on Human Rights) to take a decisive step towards the international recognition of the right of conscientious objection to military service”. Four considerations were cited as a basis for that belief: growing concern among religious communities, respect for the right to freedom of thought and for the integrity of the individual, the role of youth in promoting peace, and the fact that the lack of alternatives to armed service leads to a waste of human resources and prison terms of young people with deeply held convictions.
2. Succeeding years have seen recognition granted in international forums and a UN covenant on civil and political rights. The ecumenical movement, through the Conciliar Process for Justice, Peace and the Integrity of Creation, leading up to the 1990, Seoul, Korea Convocation on JPIC, reaffirmed the right to conscientious objection. As a result, conscientious objection to military service in principle has reached new levels of protection under the freedoms of thought and religion, as well as freedom of conscience.
3. A report by the UN High Commissioner for Human Rights in 2006, however, revealed serious shortfalls in many countries in recognizing and exercising the right to conscientious objection to military service and found that conscientious objectors are often subject to penalization, discrimination and imprisonment. The WCC central committee then called for a study in the light of that report.

4. The WCC study shows that in many places churches face challenges of conscientious objection. Their responses include initiatives to support conscientious objectors in some countries. Three observations provide an overview of church positions on the issue: Historic Peace Churches strongly encourage their members to refuse participation in any military actions. Meanwhile, they respect the freedom of the individual decision. Other churches consider that both civilian service and military service may be Christian options. Finally, while many, and perhaps most churches, do not have an official position on the issue, the study found no evidence of these churches speaking *against* conscientious objection.
5. The study suggests that a consensus position among churches is to affirm the right of conscientious objection so that individuals who feel they cannot bear weapons for religious or other reasons of conscience should have the possibility to object without being submitted to discrimination or punishment.
6. It is also noted that in some countries where there is a right to conscientious objection to military service, some Christians have become sensitive to the use of their tax money for supporting war, and in some cases have faced government action against them because of their conscientious objection to paying for war. This development of conscientious objection deserves further study and consideration.

As the Decade to Overcome Violence affirms the biblical foundations, especially as expressed in the Sermon on the Mount: The merciful, the peacemakers and the persecuted are blessed in the Beatitudes; and Jesus teaches love even for one's enemies (Matthew 5:6-9). Therefore, the central committee of the WCC, meeting in Geneva, Switzerland, 26 August - 2 September 2009:

- A. ***Reiterates*** existing WCC policy and reaffirms its support for the human right of conscientious objection for religious, moral or ethical reasons in accordance with the Universal Declaration of Human Rights (1948) and other international laws, as churches have an obligation to support those who refuse to take part in violence.
- B. ***Calls*** upon WCC member churches, wherever they are in a position to do so, to uphold the right of refusal to bear and use arms and to encourage church members to uphold that right as well.
- C. ***Deplores*** the situation that men, women and children in many parts of the world are forced into armed service under governments and also under non-governmental forces or paramilitary organizations.
- D. ***Encourages*** member churches to address their respective governments and military organizations to recognize and honour conscientious objection to military service as a human right under international law.
- E. ***Calls*** upon churches to encourage their members to object to military service in situations when the church considers armed action illegal or immoral.
- F. ***Encourages*** churches to study and address the issue of military or war taxes and of alternatives to military service.
- G. ***Calls*** upon all Christians to pray for peace, abandon violence and seek peace through nonviolent means.

7.4.2 Statement on the misuse of the Blasphemy Law and the security of religious minorities in Pakistan

The central committee approved the following statement by consensus:

Statement on the misuse of the Blasphemy Law and the security of religious minorities in Pakistan

1. Conscious of the way that Christians and Muslims have lived in harmony in many times and places, it is with regret that it now seems that the Blasphemy Law in Pakistan has become a major source of victimization and persecution of minorities. Since the penal code of the country was amended in 1986, religious minorities in the country have been living in a state of fear and terror. Under the Blasphemy Law false cases have been brought against religious minorities and Christians in particular have become targets of harassments and persecutions. Due to an increasing trend of the use of the Blasphemy Law, which is often being used as a tool to settle personal scores, attacks on religious minorities have been exacerbated. These incidents have fostered a climate of religiously motivated violence and persecution in several parts of Pakistan. The Blasphemy Law has become a source of friction between the country's majority and minority religious communities.
2. The subject law is part of the penal code of Pakistan. Its Chapter XV deals with offences relating to religion, which contains sections 295 to 298. The Blasphemy Law was originally introduced during the British rule in undivided India in 1860. In 1927, section 295 was added to the penal code to deal with "deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious belief". Under this provision, protection was given to all religious groups on an equal basis. Conviction depended on proof that the accused deliberately or intentionally acted to injure or insult a person's religious feelings. Since the founding of Pakistan in 1947, for forty years the then existing Blasphemy Law was considered adequate and no government during that period felt the need for any changes until General Zia Ul Haq introduced a number of amendments to the Pakistan penal code at the behest of the Islamic parties in the country. The change in the orientation of the state's policies introduced by General Zia Ul Haq provided an opening to foster intolerance under the label of blasphemy. Since then, the minority Christians in Pakistan have increasingly become victims of humiliation and persecutions through false allegations made under the Blasphemy Law.
3. The Blasphemy Law, while purporting to protect Islam and religious sensitivities of the Muslim majority, are vaguely formulated and arbitrarily enforced by the police and judiciary in a way which amounts to harassment and persecution. It has become one of the most stringent laws in the country. As the law itself provides only a vague definition of blasphemy, yet blasphemy carries a mandatory death sentence in some cases. There are also serious flaws in the mechanisms to implement the law. Since the mandatory death sentence was introduced as a result of Amendment Act No. III (1986) to section 295C, many innocent people have lost their lives. In several cases, accused persons have not been brought to trial. Many victims of the Blasphemy Law have had to seek asylum in countries abroad for their security and others are forced to live in hiding.

4. The major flaw in the practice and implementation of the Blasphemy Law today is that on the testimony of a complainant, a person charged with blasphemy is immediately placed in detention. The penalty includes a mandatory death sentence for defaming the Prophet Mohammad and life imprisonment for desecrating the Holy Quran. Under the provisions of the present law, conviction is made possible without proof of deliberate attempt on the part of the accused. This is a violation of the fundamental rights guaranteed by the constitution of Pakistan. The common experience of abusing and misusing of the Blasphemy Law in Pakistan has led to physical violence, damage, destruction of properties and loss of life within the innocent Christian minority over the years. It has been reported, for instance, that between 1988 and 2005, the authorities in Pakistan charged 647 people under the Blasphemy Law. In recent times, the number has been increasing. Human rights groups observed that charges brought against individuals under the Blasphemy Law are founded solely on the individual's minority religious beliefs or unfounded malicious accusations stemming from personal enmity, often with the motivation to have people imprisoned to gain advantage in business or land disputes. It has been reported that the judiciary also faces threats, intimidation and pressure. As a result of this, the lower courts have often been constrained to convict persons without proper study of the evidence placed before them. It is increasingly becoming difficult to obtain a fair hearing in Pakistan for those charged under the Blasphemy Law.
5. The World Council of Churches (WCC) has followed with concern the killings of Christians in Gojra and other places in the state of Punjab in the past weeks. Recalling the assurances given to the religious minorities by Mohammed Ali Jinnah, the founder of Pakistan, that "minorities are a sacred trust of Pakistan", the WCC believes that the discrimination and attacks targeted against religious minorities in Pakistan are in violation of Article 36 of the Constitution of Pakistan that guarantees the legitimate rights of minorities. As the increasing trend of the misuse of Blasphemy Law intensifies communal hatred, religious intolerance and persecution against religious minorities, in this context the WCC expresses its serious concern on section 295C of the Pakistan penal code which carries a mandatory death penalty for anyone found guilty of blasphemy.

The central committee of the WCC, meeting in Geneva, 26 August - 2 September 2009, therefore:

- A. **Urges** the government of Pakistan to repeal the section 295C of the Pakistan penal code which carries a mandatory death penalty for anyone found guilty of blasphemy.
- B. **Calls** upon the government of Pakistan to guarantee the rights of all religious minorities in the country.
- C. **Expresses** solidarity with the Christians and all other religious minorities in Pakistan.
- D. **Encourages** WCC member churches to request their respective governments to write to the government of Pakistan and express their concerns on the security of religious minorities in Pakistan and also to request that misuse of the Blasphemy Law be stopped.

- E. ***Calls*** upon WCC member churches to pray for the people of Pakistan and that peace and security will prevail throughout Pakistan.

7.4.3 Statement of hope in a year of opportunity: seeking a nuclear weapon free world

The central committee approved the following statement by consensus:

Statement of hope in a year of opportunity: seeking a nuclear weapon free world

“The production and deployment as well as the use of nuclear weapons are a crime against humanity and must be condemned on ethical and theological grounds.”

– William Thompson, Presbyterian Church USA, Vancouver Assembly, 1983

1. The international community is in a season of hope. Eminent world and national figures now advocate for a world without nuclear weapons, reversing longstanding policies. Global majorities for nuclear disarmament are astir in cities, parliaments, the sciences and religions. President Barack Obama has acknowledged that, as the only nation ever to use nuclear weapons in war, the United States must lead in their elimination. The 65 nation United Nations (UN) Conference on Disarmament has adopted a program of work after a dozen years of political and procedural stalemate. Africa has brought its 1996 nuclear weapon free zone (NWFZ) treaty into force and, with it, nuclear weapons are banned from a majority of the world’s countries for the first time. These positive developments must be encouraged and deepened.
2. Seven decades into the nuclear age, the onus for international peace bears down ever harder on the five permanent members of the UN Security Council. Their possession of nuclear weapons is fundamentally incompatible with their privileged responsibility for international peace and security. The 183 non nuclear weapon states still await the five nuclear states to fulfil the pledge to eliminate their nuclear weapons.
3. Meanwhile, nuclear forces remain on high alert, nuclear know how, technology and materials are accessible to diverse groups, more nuclear power plants cause increased security and pollution problems, militaries routinely break norms on the use of force and the protection of civilians, and progress toward global public goods is pre-empted by national sovereignty. India, Pakistan, Israel, and, in all likelihood, North Korea possess nuclear weapons outside the treaty. The time to act is now.
4. It is essential for the international community to face up to this great challenge together and to take advantage of a number of promising opportunities that the coming year presents. Churches, international civil society groups, and a world public will be watching governments for convincing evidence of progress, while taking responsibility for action and advocacy themselves. The focus for participation and concern includes:
 - a) International Day of Peace, 21 September 2009 – The UN sponsored day merits wide observance. This year it comes with 100 reasons to disarm and builds on the UN secretary general’s Five Point Proposal for nuclear disarmament.
 - b) International Day of Prayer for Peace, 21 September 2009 – In an agreement with the UN, and as part of the Decade to Overcome Violence, the World

Council of Churches (WCC) invites member churches worldwide to make this an annual day of prayer for peace.

- c) US president chairs UN Security Council, 24 September 2009 – A special disarmament session for heads of state chaired by President Obama presents a unique opportunity for the Council's permanent members to acknowledge the essential link between nuclear disarmament and non-proliferation. A collective commitment to far greater transparency in reporting on their nuclear arsenals would be a welcome first step in turning today's inspiring disarmament rhetoric into action. Transparency is feasible, indispensable and long overdue.
- d) UN General Assembly and its First Committee, September-October 2009 – With the spectre of renewed stalemate arising again at the Conference on Disarmament (CD) in Geneva, remedial action at the General Assembly in New York may be needed. If the CD cannot negotiate a Fissile Material Cut-off Treaty now, as it has agreed, it may be necessary for the UN General Assembly and First Committee to charge another appropriate body with the task.
- e) Strategic Arms Reduction Treaty (START) renewal, 5 December 2009 – The US and Russia have added hope to this year of opportunity by commencing negotiations. It is urgent that START II sets the target for weapons reductions at the lowest stated level, namely 1,500 nuclear warheads each.
- f) African nuclear weapon free zone – We salute the African states that have ratified the Treaty of Pelindaba and brought it into force, most recently Burundi, Malawi, Mozambique and Ethiopia. We welcome Namibia's progress in this regard and urge completion of all remaining ratifications. We ask that Russia and the US join China, Britain and France in signing the treaty protocols that give Africa added protections. Africa's success demonstrates the new leadership of a 116 country world majority in protecting national territory from nuclear dangers. The Southern Hemisphere and much of the global South thus send an urgent signal to the nuclear dominated north.
- g) Meeting of nuclear weapon free zones, April 2010 – An important political and geographic majority will gather prior to the 2010 Nuclear Proliferation Treaty (NPT) Review Conference. Its agenda is likely to include confidence building measures these zones can undertake, particularly in areas of tension including the Middle East and northeast Asia. Representatives from civil societies, including churches, will be present. States that have established NWFZs will seek to consolidate their strength around practical measures. These include accessions to existing treaties, security protocols with nuclear weapon states, and expert groups to address key issues for future NWFZs.
- h) Conclusion of the North Atlantic Treaty Organization (NATO) security policy review, 2010 – The WCC, the National Council of the Churches of Christ in the US, the Canadian Council of Churches and the Conference of European Churches have called upon NATO to abandon the notion that nuclear weapons preserve peace, and to take full advantage of the current political momentum to eliminate its reliance on nuclear arms, including the removal of foreign nuclear

weapons based in five NATO member countries. The joint letter to NATO leaders stated, “that security must be sought through constructive engagement with neighbours and that authentic security is found in affirming and enhancing human interdependence in God’s one creation”.

- i) NPT Review Conference, 2010 – By this much-anticipated mid-year meeting, the nuclear weapon states must have made agreements that confirm their good faith commitment to fulfil more of their disarmament obligations. At minimum, this will include entry into force of the Comprehensive Test Ban Treaty, consensus on an advanced draft of the Fissile Material Cut-off Treaty, and agreement on the transparency measures mentioned above. It will also require clear commitment to progress in the next cycle of the NPT including a plan to begin intensive work on a Nuclear Weapons Convention.

The international community stands before a year of opportunity. The central committee of the WCC, meeting in Geneva, Switzerland, 26 August – 2 September 2009:

- A. **Encourages** governments and other parties involved to look to this year of disarmament opportunities with urgency and hope.
- B. **Challenges** the nuclear weapon states to fulfil their “unequivocal undertaking to accomplish the total elimination of their nuclear arsenals leading to nuclear disarmament” (2000 Nuclear Proliferation Treaty Review Conference).
- C. **Invites** churches to support their governments in making whole regions of the world safer from nuclear weapons through the establishment and strengthening of nuclear weapon free zones.
- D. **Calls upon** member churches to declare to their national leaders, “Transform opportunity into action. Signal your intentions to the global majority who want the elimination of nuclear weapons, and supply the proof of progress. Let a year of cooperation reverse a decade of nuclear deadlock. Reject weapons that should never have been made and that must never be used. Begin now to fulfil the international treaty promise to free the world from nuclear weapons. Put a deadline on this obligation to us all.”

7.4.4 Progress report of the study on genocide in the context of the “Darfur Crisis”

The central committee received the following progress report:

Progress report of the study on genocide in the context of the “Darfur Crisis”

1. At its meeting in Geneva, Switzerland (30 August - 6 September 2006), the WCC central committee “requested the staff to study if the use of the term *genocide* with regard to the crisis in Darfur is appropriate in light of the internationally agreed conventions on this issue, and to offer counsel to the churches.”
2. Before proceeding with a close examination of the Darfur crisis and the response of the international community to it, it is pertinent to analyze and examine the legal definition of the term *genocide* and the particular challenges it poses in today’s context.

Analysis of the term genocide

3. The word genocide was used for the first time by lawyer, Raphael Lemkin, who combined the Greek word *genos* (race or tribe) with the Latin word *cide* (*cidere* – to massacre, kill). Following the horrors of the holocaust he campaigned for having genocide recognized as a crime under international law. His efforts gave way to the adoption of the “Convention on the Prevention and Punishment of the Crime of Genocide”, adopted by the United Nations (UN) General Assembly on 9 December 1948, which came into effect in January 1951. Article II of the Convention offers a legal definition of the crime of genocide. According to this definition genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group, as such: a) killing members of the group; b) causing serious bodily or mental harm to members of the group; c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; d) imposing measures intended to prevent births within the group; e) forcibly transferring children of the group to another group. The Convention also imposes a general duty on States that are signatories to “prevent and punish” genocide. The same definition was taken up later on by the statute of the two ad-hoc tribunals - the International Criminal Tribunal for Rwanda (Article 2) and the International Criminal Tribunal for ex-Yugoslavia (Article 4) and finally by the Rome statute of the International Criminal Court (ICC) (Article 5).
4. Over the years the definition of genocide has been widely debated. Many have argued that it is too narrow and thus many of the mass killings perpetrated since the adoption of the convention would not fall under it. Some of the arguments invoked in support of this point are that the Convention excludes targeted political and social groups. Furthermore, the definition is limited to direct acts against people and excludes acts against the environment which sustains them. Another issue is that proving intention beyond reasonable doubt is extremely difficult. An additional question along these lines is the difficulty of defining or measuring “in part” and establishing how many deaths equate to genocide. One more dimension that should be taken into consideration is the reluctance of the UN member states to single out other member states or to intervene.
5. What differentiates genocide from other crimes against humanity is the intent to destroy in whole or in part a national, ethnic, racial or religious group. Acts which are directed against those groups with a discriminatory intent but not with intent to destroy them constitute crimes against humanity and not genocide. As it becomes evident, there is a clear distinction between those two categories which renders qualifying a certain crime as genocide a very difficult task.
6. In order to determine whether a particular crime constitutes genocide, it needs to be ascertained whether a factual case has been made out of the legal pre-requisites. It requires the gathering of concrete evidence that can prove beyond a reasonable doubt the commission of such a crime. The gathering of such evidence can prove to be a very difficult task, especially during on-going crises, like in the case of Darfur.

Developments on international level with regard to the Darfur crisis

7. In January 2005 an International Commission of inquiry on Darfur, authorized by UN Security Council resolution 1564 of 2004, issued a report to the secretary general stating that, “the government of the Sudan has not pursued a policy of genocide”. Nevertheless, the Commission cautioned that, “this should not be taken in any way as detracting from the gravity of the crimes perpetrated in that region. International offences such as the crimes against humanity and war crimes that have been committed in Darfur may be no less serious and heinous than genocide”. Following the adoption of that resolution, the UN Security Council adopted resolution 1593 (31 March 2005) referring the ongoing conflict in Darfur to the ICC. Subsequently, in April 2007, the ICC issued its first arrest warrants in a three-year investigation of war crimes in Darfur, Sudan, against Janjaweed militia leader, Ali Kushayb, and Sudanese humanitarian affairs minister Ahmad Mohammed Harun, who is believed to have been one of the masterminds behind the well-reported mass killings and displacements in the region. Since the prosecutor did not find sufficient evidence to prosecute for genocide, they are being accused of 51 crimes against humanity and war crimes. Meanwhile, the mandate of the special rapporteur on the situation of human rights in Sudan was extended for one year by the Human Rights Council during its 6th session in December 2007.
8. On 14 July 2008, ICC prosecutor, Luis Moreno-Ocampo, submitted to the judges of the pre-trial chamber of the ICC an application for the issuance of an arrest warrant against Sudan’s president, Omar Hassan Ahmad Al Bashir, for genocide, crimes against humanity and war crimes. Three years after the Security Council requested him to investigate in Darfur, and based on the evidence collected, the prosecutor concluded there are reasonable grounds to believe that Sudan’s President Al Bashir bears criminal responsibility in relation to ten counts of genocide, crimes against humanity and war crimes.
9. According to the prosecution evidence, President Al Bashir masterminded and implemented a plan to destroy in substantial part the Fur, Masalit and Zaghawa groups, on account of their ethnicity. The prosecutor stated that:

“Members of the three groups, historically influential in Darfur, were challenging the marginalization of the province; they engaged in a rebellion. Al Bashir failed to defeat the armed movements, so he went after the people. His motives were largely political. His alibi was a counterinsurgency. His intent was genocide.”
10. According to the evidence gathered, the prosecutor said that for over five years armed forces and the militia/Janjaweed, on President Al Bashir’s orders, attacked and destroyed villages. They then chased the survivors out to the desert. Millions of civilians have been uprooted from lands they occupied for centuries, all their means of survival destroyed, their land spoiled and inhabited by new settlers. Those who reached the camps for the displaced people were subjected to conditions calculated to bring about their destruction (killings, rapes, hunger).
11. It should be noted that Sudan has not signed up to the ICC but the court has authority to act in this case because the UN Security Council gave it a mandate to do so, with resolution 1593 in March 2005. The Pre-Trial Chamber will now review and assess the evidence presented to them over the next couple of months. If the judges

determine that there are reasonable grounds to believe that President Omar Al Bashir committed the alleged crimes, they will decide on the best manner to ensure his appearance in court. If the judges issue the warrant, Sudan will be obliged to arrest its own president, in effect the president handing himself over, which most likely will never happen.

12. Under Article 89, President Al Bashir might also be liable to arrest if he visits one of the 106 states that are parties to the Treaty. Article 89 of the court's statute says that the court "may transit a request for the arrest and surrender of a person...to any state on the territory of which that person may be found..."
13. This is the first time that the ICC prosecutor has made charges against a head of State, breaking new ground in the reduction of national sovereignty rights that have characterized international law in recent years. The real impact of this development is yet to be seen. Meanwhile, on 31 July, the Council renewed the UN African Union Mission (UNAMID) mandate for 12 months in resolution 1828. This was preceded by intense negotiations on a proposal, following a request to the ICC from its prosecutor for an arrest warrant against President Al Bashir, to include language suspending ICC proceedings under Article 16 of the Rome Statute. According to this article:

"No investigation or prosecution may be commenced or proceeded with under this statute for a period of 12 months after the security council, in a resolution adopted under chapter VII of the charter of the United Nations, has requested the court to that effect; that request may be renewed by the council under the same conditions."
14. The majority resisted this proposal, but compromise was found in emphasizing the need to bring the perpetrators of serious crimes to justice (and the government's obligations in this respect) and also mentioning some Council members' concerns related to the request for an arrest warrant against President Al Bashir. The resolution took note of those members' intention to consider these matters further.
15. Darfur will continue to be a focus for the UN Security Council. In particular, Council members are expected to discuss issues relating to the deployment of the UNAMID and current proceedings before the ICC. It is unclear whether any formal proposals for a suspension of proceedings against Sudan's President Omar Al Bashir before the ICC will emerge in September. A report from the sanctions panel of experts is due by 15 September 2009.
16. It must be noted that divisions within the Council on ICC issues are expected to continue. China, Russia, South Africa, Libya, Burkina Faso and Indonesia support the suspension of ICC proceedings. Other Council members believe it is more important to safeguard legal mechanisms and to ensure accountability.
17. But recent developments on the ICC issue also seem to indicate that some of those members may be open to the possibility of an Article 16 suspension of ICC proceedings for President Al Bashir. This would be provided there are serious steps from Khartoum in improving cooperation with the ICC, including credible action against other indictees, as well as real cooperation with UNAMID's deployment, facilitating humanitarian assistance and creating genuine conditions for a peace

process. There also seems to be a perception that pressure may be required on the rebels in that regard.

18. On the other hand the Sudanese government unveiled a reconciliation initiative for Darfur including a national dialogue conference, but as yet no dates have been officially announced. The government also appointed a prosecutor to head domestic proceedings on serious crimes in Darfur. But scepticism remains due to the timing, the lack of Sudanese legislation dealing with such crimes, and weaknesses in the Sudanese judiciary. The government reportedly continues to refuse to execute pending ICC arrest warrants for Ahmed Haroun and Ali Kushayb. Thus many seem unconvinced of Khartoum's recent efforts on domestic mechanisms for justice and accountability, being mindful of past similar initiatives that they see as lacking credibility.
19. On Darfur, the key issue is whether there is anything the council can do to encourage the parties to move towards a genuine ceasefire and a peace process. Another is improving security and, in that context, determining how best to advance UNAMIDs deployment.
20. Justice and accountability issues also seem likely to preoccupy members, in particular whether an appropriate balance can be found that preserves the integrity and independence of the ICC and avoids impunity, encourages Sudan's cooperation with UNAMID, improves the prospects of a ceasefire and peace process in Darfur and preserves overall stability in Sudan. In this regard, options could include:
 - a) adopting a wait-and-see approach on the ICC's consideration of its prosecutor's request for an arrest warrant against President Al Bashir;
 - b) reaching an understanding with Sudan that President Al Bashir's ICC proceedings could be suspended for one year provided that there is a watertight arrangement on Sudan's cooperation with the ICC over other indictees, improved cooperation with UNAMID, and concrete steps towards a ceasefire. (A necessary measure in this regard might be to consider a spectrum of sanctions against the rebels should they refuse to cease hostilities.); and
 - c) some other watertight arrangement that would ensure legal accountability for ICC indictees, perhaps along the lines of the Lebanon tribunal, which applies domestic law but uses international judges and a neutral location—but a problem in this option is the absence of domestic legislation in Sudan incorporating the relevant international crimes.
21. If the option of domestic judicial mechanisms in substitution for the ICC were considered important, challenges would arise. In addition to issues relating to judicial capacity and independence, as already mentioned, Sudan's legal system does not contain specific provisions for crimes against humanity, war crimes and genocide.
22. Still another issue is whether the Council should increase its focus on the broader challenges facing Sudan, in particular whether there is anything the Council should do on the situation in northern and southern parts of Sudan. This includes how best to ensure progress in implementing the Comprehensive Peace Agreement (CPA) on

elections in 2009 and a southern independence referendum in 2011; demarcating the north-south border and the status of Abyei; and sharing from oil-revenue.

23. Meanwhile, during the first week of July 2009 the African Union (AU) summit passed a resolution not to co-operate with a war crimes warrant against Sudanese President Omar Hassan Al Bashir. Botswana was the only country that refused to endorse the resolution. Botswana's Vice-president, Mompoti Merafhe, stated that when the issue of the ICC warrant to arrest Sudan's president, Omar Al Bashir, was brought to the table during the AU summit, Libyan leader Colonel Muammar Gaddafi did not entertain any debate. Colonel Gaddafi stated that the AU is opposed to the warrant of arrest. Vice-president Merafhe revealed that it was only Botswana and Chad who made their position clear that President Al Bashir should go to the ICC to clear his name. He said that other countries did not make public their position on the matter, apparently because of their proximity to Libya or Sudan.
24. The latest development on the issue is that on 7 July 2009, the prosecutors at the ICC have appealed against the ICC judges' decision not to indict Sudan's president for genocide.

Closing remarks

25. From the analysis that preceded, it becomes quite evident that genocide is a rather complex issue with not just legal but also political parameters. Genocide has legal implications, entailing full-scale intervention by the international community and therefore it cannot be treated lightly without due consideration and in-depth analysis of all different elements surrounding a given case.
26. The pursuit of justice, peace and reconciliation has been at the core of the mission of Christian churches as a response to the teaching of Jesus in the Sermon on the Mount: "Blessed are those who hunger and thirst for righteousness, for they will be filled...Blessed are the peacemakers, for they will be called the children of God." (Mathew 5: 6-9) The churches in different parts of the world, and especially in those countries which have suffered gross human rights violations, have been struggling against impunity at the national and international level. The rationale of this struggle has been not so much to seek punishment, but to overcome violence and impunity, to support victims and to pursue peace, justice and reconciliation.
27. In this study of the Darfur crisis, the paradigm of restorative justice has emerged as a way to stress the importance of restoring broken relationships within the communities. Through restorative justice, people begin to understand each other's vulnerability and acknowledge their humanity. Restorative justice aims to restore victims, restore perpetrators and restore communities. A victim-centred approach emerges as one of the characteristics of restorative justice procedures from the community level to the national level.
28. Churches and ecumenical organizations have always interpreted the cries of the victims as a demand to respect their rights. Victims have the right to know exactly what happened in the case of grave human rights violations. It was within this context that churches raised their prophetic voice with regard to the Armenian genocide. In 1984, the WCC published a document of background information called, "Armenia:

the Continuing tragedy”. Following this, the Commission of the Churches on International Affairs raised the issue of the Armenian genocide in the UN Commission on Human Rights with reference to the latter’s “Revised and Updated Report on the Question of the Prevention and Punishment of the Crime of Genocide”. The report was presented in 1985 to the UN Sub-Commission on Prevention of Discrimination and Protection of National Minorities, and concluded that the Armenian massacres had constituted genocide.

29. Churches should once again assume their pioneering role and raise their prophetic voice with regard to the Darfur crisis. The latest developments at the international level also indicate the fact that all the evidence shows that the crimes committed in Darfur against non combatant civilians fulfil the legal pre-requisites of the crime of genocide as prescribed in the UN Convention on the Prevention and Punishment of the Crime of Genocide and in the Rome Statute of the ICC.
30. The conflict in Darfur enters its sixth year and constitutes a moral challenge for the international community that must no longer silence and ignore the continuous deteriorating situation of thousands of innocent people who are confronted daily with death and famine and are subjected to conditions calculated to bring about their physical destruction.
31. During the high-level plenary meeting of the UN General Assembly in 2005, world leaders agreed, for the first time, that states have a primary responsibility to protect their own populations and that the international community has a responsibility to act when these governments fail to protect the most vulnerable. The responsibility to protect populations from genocide, ethnic cleansing, war crimes and crimes against humanity is an international commitment by governments to prevent and react to grave crises, wherever they may occur. This responsibility to prevent, react to and rebuild following such crises rests first and foremost with each individual state. However, when states manifestly fail to protect their populations, the international community shares a collective responsibility to respond. This response should be the exercise of first peaceful, and then, if necessary, coercive, including forceful, steps to protect civilians. The Responsibility to Protect means that no state can invoke its right to sovereignty as an excuse to avoid any kind of scrutiny from the international community while it conducts or permits widespread human rights violations to its population. Nor can states turn a blind eye either because these violations extend beyond their borders, or because proactive actions might not suit their narrowly defined national interests.
32. Unfortunately this has been the case with the Darfur crisis. The international community no longer has the right to remain a bystander and allow the perpetration of large scale atrocities, like the ones occurring in Darfur, to continue unpunished. As it was stated in the “Report on the Armenian Genocide”, adopted by the WCC central committee, Geneva, 15-22 February 2005:

“From the Christian perspective, the path towards justice and reconciliation requires the recognition of the crime committed as a sine qua non condition for the healing of memories and the possibility of forgiveness. Forgiveness does not

mean forgetting but to look back with the intention to restore justice, the respect for human rights and relationships between perpetrators and victims.”

33. Churches should take the lead in advocating and offering their support to all efforts, national and international, that aim at pursuing justice and accountability with a view to building a long lasting peace through a truly reconciliatory process.

7.4.5 Statement on the Darfur crisis in the context of Sudan

The central committee approved the following statement by consensus:

Statement on the Darfur crisis in the context of Sudan

1. Since early 2003, the conflict in Darfur has unleashed an overwhelming wave of violence resulting in the death of hundreds of thousands of civilians and in an immense humanitarian crisis with millions of innocent people being displaced and subjected to vile crimes (torture, rape, abductions). The conflict enters its sixth year and constitutes a moral challenge for the international community that must no longer silence and ignore the continuous deteriorating situation of thousands of innocent people who are confronted daily with death and famine and are subjected to conditions calculated to bring about their physical destruction.
2. The pursuit of justice, peace and reconciliation has been at the core of the mission of Christian churches as a response to the teaching of Jesus in the Sermon on the Mount: “Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the peacemakers, for they will be called the children of God (Matthew 5: 6-9). The churches in different parts of the world, and especially in those countries which have suffered gross human rights violations, have been struggling against impunity at the national and international level. The rationale of this struggle has been not so much to seek punishment, but to overcome violence and impunity, to support victims and to pursue peace, justice and reconciliation.
3. Churches and ecumenical organizations have always interpreted the cries of the victims as a demand to respect their rights. Victims have the right to know exactly what happened in the case of grave human rights violations. It was within this context that churches raised their prophetic voice with regard to the Armenian genocide. As it was stated in the “Report on the Armenian Genocide”, adopted by the WCC central committee, Geneva, 15 - 22 February 2005: “From the Christian perspective, the path towards justice and reconciliation requires the recognition of the crime committed as a sine qua non condition for the healing of memories and the possibility of forgiveness. Forgiveness does not mean forgetting but to look back with the intention to restore justice, the respect for human rights and relationships between perpetrators and victims.”
4. Churches should once again assume their pioneering role and raise their prophetic voice with regard to the Darfur crisis. The crimes committed in Darfur against innocent civilians amount to the crime of genocide as prescribed in the United Nations (UN) Convention on the Prevention and Punishment of the Crime of Genocide and in the Rome Statute of the International Criminal Court (ICC).

5. States have a primary responsibility to protect their populations from genocide, ethnic cleansing, war crimes and crimes against humanity. However, when states manifestly fail to protect their populations, the international community shares a collective responsibility to respond. The international community no longer has the right to remain a bystander and allow the perpetration of large scale atrocities, like the ones occurring in Darfur, to continue unpunished.
6. Unfortunately the government of Sudan has failed to protect its population. Furthermore, following the arrest warrant issued by the ICC against the president of the Republic of Sudan, Omar Hassan Ahmed Al Bashir, the Sudanese government proceeded in the expulsion of a number of humanitarian aid organizations from Darfur who were providing life sustaining assistance to millions of people in the region.
7. At the same time, the lack of progress in the peace negotiations causes further concerns for the future of this war torn region and the livelihood of its people. It also has an impact on the already fragile Comprehensive Peace Agreement, signed between the government of Sudan and the Sudan People's Liberation Movement/Army in 2005, which brought to an end a 21 year conflict in the largest country of the African continent. The conflict in Darfur is undoubtedly rather complex and its interconnectedness with other parts of Sudan and ongoing conflicts in neighbouring countries, as well as its destabilizing effects for the whole region should not be underestimated, especially in view of the forthcoming elections in Sudan in 2010 and the country's critical 2011 referendum on a possible secession of the South from Sudan.

Acknowledging the seriousness of the Darfur conflict and its impact on peace and stability in Sudan as expressed in the All Africa Council of Churches general committee "Statement on the situation in Sudan" issued on 24 – 27 March 2009, the central committee of the WCC, meeting in Geneva, Switzerland, 26 August - 2 September 2009:

- A. **Condemns** the mass atrocities committed against innocent civilians in Darfur.
- B. **Affirms** its commitment and support to all national and international efforts aiming at pursuing justice and accountability with a view to building a long lasting peace through a truly reconciliatory process which will allow people to resettle and reintegrate in their communities from which they were forcefully displaced.
- C. **Urges** the government of Sudan to assume full responsibility for the protection of its citizens irrespective of their ethnic, religious or political affiliation, and further calls on all parties in the Darfur conflict to restrain from all forms of violence and to uphold respect for the dignity and human rights of all people in the region.
- D. **Calls upon** the government of Sudan to allow uninterrupted humanitarian assistance to reach all suffering people in Darfur and **calls upon** the international community to provide the necessary resources.
- E. **Appeals** to the government of Sudan to actively show its commitment to justice and peace by honouring the statements and agreements it has signed, especially the Comprehensive Peace Agreement.

- F. **Urges** African nations and the international community, both individually as well as through organizations such as the African Union, the Arab League and the United Nations, to continue to support the peace process through constructive dialogue with all parties involved in the conflict.
- G. **Appreciates** the assistance provided by the peace keeping force UNAMID (African Union-United Nations Hybrid Operation in Darfur) and calls for further financial and logistical support by the international community in order to allow UNAMID to protect the civilian population most effectively.
- H. **Acknowledges** the significant role of the churches in Sudan in promoting interreligious dialogue and advocating for peace, justice, reconciliation and respect for the dignity and well being of all the people of Sudan.
- I. **Encourages** all Christians to pray for an end to the hostilities in Darfur and for a lasting peace in Sudan.

7.5 Action on public issues – second session

Rev. Dr Walter Altmann moderated a decision session and invited the public issues committee to present the remainder of their work for approval.

7.5.1 Statement on just finance and the economy of life

The central committee approved the following statement by consensus:

Statement on just finance and the economy of life

And Jesus said to them, “Take care! Be on your guard against all kinds of greed; for one’s life does not consist in the abundance of possessions.” (Luke 12:15 NRSV)

1. The World Council of Churches (WCC) first articulated its concerns about finance and economics in 1984 when it issued a call for a new international order based on ethical principles and social justice. In 1998, the WCC assembly in Harare mandated a study on economic globalization together with member churches. WCC worked closely with the World Alliance of Reformed Churches, the Lutheran World Federation, Aprovecho and other specialized ministries. Out of this, the Alternative Globalization Addressing People and earth (AGAPE) process, which was set up to further study the topics of poverty, wealth and ecology, was born. During the course of this process, several issues relating to various crises were identified: climate change and the food, social, and financial crises. In May 2009, the WCC convened a meeting of the Advisory Group on Economic Matters (AGEM) to (1) discern what is at stake in the current financial architecture, (2) propose a process that could lead to a new financial architecture and (3) outline the theological and ethical basis for such a new architecture.
2. Jesus warns that “You cannot serve both God and wealth” (Luke 16:13 NRSV). We, however, witness greed manifested dramatically in the financial and economic systems of our times. The current financial crisis presents an opportunity to re-examine our engagement and action. It is an opportunity for us to discern together how to devise a system that is not only sustainable but that is just and moral.

Economics is a matter of faith and has an impact on human existence and all of creation.

3. The financial system of recent times has shaped the world more than ever before. However, by becoming the engine of virtual growth and wealth, it has enriched some people but has harmed many more, creating poverty, unemployment, hunger and death; widening the gap between rich and poor; marginalizing certain groups of people; eroding the whole meaning of human life; and destroying ecosystems. There is a growing and sobering awareness of our common vulnerability and of the limits of our current way of life. Today's global financial crisis, which originated in the richest parts of our world, points to the immorality of a system that glorifies money and has a dehumanizing effect by encouraging acquisitive individualism. The resulting greed-based culture impoverishes human life, erodes the moral and ecological fabric of human civilization, and intoxicates our psyche with materialism. The crisis we face is, at the same time, both systemic and moral. Those most affected are: women, who bear a disproportionate share of the burden; young people and children, as doubts are raised and their sense of security for the future is eroded; and those living in poverty, whose suffering deepens.
4. In an era of financial globalization, economic expansion has been increasingly driven by greed. This greed, a hallmark of the current financial system, causes and intensifies the sacrifice and suffering of impoverished human beings, while the wealthy classes multiply their riches. Finance is, at best, the lubricant of real economic activities. However, we note that money is not wealth; it has no inherent value outside the human mind. When it is turned into a series of fictitious instruments to create ever more financial wealth it is increasingly divorcing itself from the real economy, thereby creating only virtual or phantom wealth that does not produce anything to meet real human needs.
5. The abuse of global finance and trade by international businesses costs developing countries more than \$160 billion a year in lost tax revenues – undermining desperately needed public expenditures. Developing countries are lending their reserves to industrial countries at very low interest rates and are borrowing back at higher rates. This results in a net transfer of resources to reserve currency countries that exceed more than ten times the value of foreign assistance, according to the United Nations Development Programme (UNDP). This global financial crisis is proving the bankruptcy of the neoliberal doctrine, as promoted by the International Financial Institutions through the “Washington Consensus”. The leaders of the rich countries that had promoted the consensus so emphatically, declared it “over” at the G20 meeting in April 2009. And yet much of the G20's agenda reflects misguided efforts to restore the same system of overexploitation of resources and unlimited growth. Furthermore, resources are channelled through the militarization of some societies, due to a perverse understanding of human security through military power.
6. Unfortunately, churches have also been complicit in this system, relying on popular models of finance and economics that prioritize generating money over the progress and well-being of humanity. These models are largely oblivious to the social and ecological costs of financial and economic decisions, and often lack moral direction.

The challenge for churches today is to not retreat from their prophetic role. They are also challenged by their complicity with this speculative financial system and its embedded greed.

7. There are two structural elements of the current paradigm which must be changed. First, the economic motive of surplus value, unlimited growth and the irresponsible consumption of goods and natural resources contradict biblical values and make it impossible for societies to practice cooperation, compassion and love. Second, the system that privatizes productive goods and resources, disconnecting them from people's work and needs and denying others access to and use of them is a structural obstacle to an economy of cooperation, sharing, love and dynamic harmony with nature. Alternative morality for economic activity is service/koinonia (fellowship) to human needs; human/social self-development; and people's well being and happiness. An alternative to the current property system is connected to need, use and work invested in the production and distribution process. In order to achieve this goal, the existing organizing principles of production and claims settlements (i.e. distribution) must change. This also warrants a situation where an ethical, just and democratic global financial architecture emerges and is grounded on a framework of common values: honesty, social justice, human dignity, mutual accountability and ecological sustainability. It should also account for social and ecological risks in financial and economic calculation; reconnect finance to the real economy; and set clear limits to, as well as penalize, excessive and irresponsible actions based on greed.
8. It is in this context that the central committee of the WCC acknowledges that a new ethos and culture which reflects the values of solidarity, common good and inclusion must, at this time of crisis, emerge to replace the anti-values of greed, individualism and exclusion. New indicators of progress, other than Gross Domestic Product, such as the Human Development Index, the Gross National Happiness (GNH) index and ecological footprints and other corresponding systems of accounting need to be evolved. For example, a GNH index that reflects the following values: 1) Quality and pattern of life; 2) Good governance (true democracy); 3) Education; 4) Health; 5) Ecological resilience; 6) Cultural diversity; 7) Community vitality; 8) Balanced use of time; 9) Psychological and spiritual well-being.
9. The central committee of the WCC also emphasizes the need for a new paradigm of economic development and a re-conceptualization of wealth to include relationships, care and compassion, solidarity and love, aesthetics and the ethics of life, participation and celebration, cultural diversity and community vitality. This will involve responsible growth that recognizes human responsibility for creation and for future generations – an economy glorifying life.

In view of the need to support international organizations that are democratic, to represent all member nations of the United Nations (UN) and to affirm common values, the central committee of the WCC, meeting in Geneva, Switzerland, 26 August - 2 September 2009, calls upon governments to take the following necessary actions:

- A. **Adopt** new and more balanced indicators, such as the Gross National Happiness (GNH) index, to monitor global socio-environmental/ecological-economic progress.

- B. **Ensure** that resources are not diverted from basic education, public health, and poor countries.
- C. **Uphold** their commitments to and assistance for meeting the Millennium Development Goals (MDGs), particularly the goal number 8 on cooperation world-wide.
- D. **Implement** gender-just social protection programs as an important part of national fiscal stimulus packages in response to the current financial crisis.
- E. **Emphasize** the participation of people and civil society organizations in policy-making processes, including the promotion of decentralized governance structures and participatory democracy.
- F. **Treat** finance also as a public service by making loans available to small and medium enterprises, farmers and particularly poor people through, for example, micro-financing in support of not-for-profit enterprises and the social economy.
- G. **Support** regional initiatives that decentralize finance and empower people in the global South to exercise control over their own development through such proposed bodies as the Bank of the South, the Asian Monetary Fund and the Bank of ALBA.
- H. **Revise** taxation systems, recognizing that tax revenues are ultimately the only sustainable source of development finances, by establishing an international accounting standard requiring country-by-country reporting of transnational companies' economic activities and taxes paid and by forging a multilateral agreement to set a mandatory requirement for the automatic exchange of tax information between all jurisdictions to prevent tax avoidance.
- I. **Explore** the possibility of establishing a new global reserve system based on a supranational global reserve currency and regional and local currencies.
- J. **Achieve** stronger democratic oversight of international financial institutions by making them subject to a UN Global Economic Council with the same status as the UN Security Council.
- K. **Explore** the possibility of setting up a new international credit agency with greater democratic governance than currently exists under the Breton Woods institutions.
- L. **Set up** an international bankruptcy court with the authority to cancel odious and other kinds of illegitimate debts and to arbitrate other debt issues.
- M. **Regulate** and **reform** the credit agency industry into proper independent supervision institution(s), based on more transparency about ratings and strict regulation on the management of conflict of interest.
- N. **Use** innovative sources of finance, including carbon and financial transaction taxes, to pay for global public goods and poverty eradication.

7.5.2 Statement on eco-justice and ecological debt

The central committee approved the following statement by consensus:

Statement on eco-justice and ecological debt

“Forgive us our debts, as we also have forgiven our debtors” (Matthew 6:12)

1. The era of “unlimited consumption” has reached its limits. The era of unlimited profit and compensation for the few must also come to an end. Based on a series of ecumenical consultations and incorporating the perspectives of many churches, this statement proposes the recognition and application of a concept that expresses a deep moral obligation to promote ecological justice by addressing our debts to peoples most affected by ecological destruction and to the earth itself. It begins with expressing gratitude to God, whose providential care is manifested in all God’s creation and the renewal of the earth for all species. Ecological debt includes hard economic calculations as well as incalculable biblical, spiritual, cultural and social dimensions of indebtedness.
2. The earth and all of its inhabitants are currently facing an unprecedented ecological crisis, bringing us to the brink of mass suffering and destruction for many. The crisis is human-induced, caused especially by the agro-industrial-economic complex and culture of the global North, which is characterized by the consumerist lifestyles of the elites of the developed and developing worlds and the view that development is commensurate with exploitation of the earth’s “natural resources”. What is being labeled and co-modified, as “natural resources” is all of creation – a sacred reality that ought not to be co-modified. Yet the Northern agro-industrial-economic complex, especially in the current era of market globalization, has used human labour and resourcefulness, as well as the properties of other life forms, to produce wealth and comfort for a few at the expense of the survival of others and their dignity.
3. Churches have been complicit in this history through their own consumption patterns and through perpetuating a theology of human rule over the earth. The Christian perspective that has valued humanity over the rest of creation has served to justify the exploitation of parts of the earth community. Yet, human existence is utterly dependant on a healthy functioning earth system. Humanity cannot manage creation. Humanity can only manage their own behaviour to keep it within the bounds of earth’s sustenance. Both the human population and the human economy cannot grow much more without irreversibly endangering the survival of other life forms. Such a radical view calls for a theology of humility and a commitment on the part of the churches to learn from environmental ethics and faith traditions that have a deeper sense of an inclusive community.
4. The churches’ strength lies in its prophetic witness to proclaim God’s love for the whole world and to denounce the philosophy of domination that threatens the manifestation of God’s love. The biblical prophets had long ago deduced the intrinsic connection between ecological crises and socio-economic injustice, railing against the elites of their day for the exploitation of peoples and the destruction of ecosystems (Jeremiah 14: 2-7, Isaiah 23: 1-24 and Revelations 22). Based on Jesus’ commandment of love, as expressed in his life and parables, the World Council of Churches (WCC) must broaden its understanding of justice and the boundaries of who our neighbours are. For many years, the WCC has called for the cancellation of illegitimate external financial debts claimed from countries of the South based on the biblical notion of jubilee (Leviticus 23). It has taken a step further in addressing the ecological dimension of economic relationships.

5. Beginning with the articulation of the ideas of “limits to growth” in a Church and Society consultation held in Bucharest in 1974 and “sustainable societies” at the 1975 Nairobi assembly, the WCC has been working deeply on ecological justice for over three decades. At the 1998 Harare assembly, the harmful impacts of globalization on people and the environment came to the fore through the Alternative Globalization Addressing People and earth (AGAPE) process, leading to the ongoing study process on Poverty, Wealth and Ecology. As an offshoot of these important ecumenical reflections and actions, the WCC, in partnership with churches and civil society organizations in Southern Africa, India, Ecuador, Canada and Sweden, initiated work on ecological debt in 2002.
6. Ecological debt refers to damage caused over time to ecosystems, places and peoples through production and consumption patterns; and the exploitation of ecosystems at the expense of the equitable rights of other countries, communities or individuals. It is primarily the debt owed by industrialized countries in the North to countries of the South on account of historical and current resource plundering, environmental degradation and the disproportionate appropriation of ecological space to dump greenhouse gases (GHGs) and toxic wastes. It is also the debt owed by economically and politically powerful national elites to marginalized citizens; the debt owed by current generations of humanity to future generations; and, on a more cosmic scale, the debt owed by humankind to other life forms and the planet. It includes social damages such as the disintegration of indigenous and other communities.
7. Grounded on an overriding priority for the impoverished and a deep moral responsibility to rectify injustices, ecological debt lenses reveal that it is the global South who is the principal ecological creditor while the global North is the principal ecological debtor. The ecological debt of the global North arises from various causal mechanisms whose impact has been intensified in the current economic crisis.
8. Under the current international financial architecture, countries of the South are pressured through conditions for loans as well as multilateral and bilateral trade and investment agreements to pursue export-oriented and resource-intensive growth strategies. Ultimately it fails to account for the costs of erosion of ecosystems and increasing pollution. Many mega-development projects (e.g. dams) in countries of the South are financed through foreign lending by international financial institutions in collaboration with undemocratic and corrupt local leaders and elites, without the informed consent of local inhabitants and with little consideration of the projects’ ecological and social consequences. Moreover, industrialized Northern countries make disproportionate use of ecological space without adequate compensation, reparation or restitution. Northern countries’ ecological footprint (an approximate measurement of human impacts on the environment) presently averages 6.4 ha/person. This is more than six times heavier than the footprint of Southern countries at an average of 0.8 ha/person.
9. Human-induced climate change heightens the relationship of North-South inequity even further. Industrialized countries are mainly responsible for GHG emissions causing climate change (though emerging economies in the South are becoming major contributors to global GHG emissions in absolute terms). Yet, research

indicates that the South will bear a bigger burden of the adverse effects of climate change including the displacement of people living in low-lying coastal areas and small island states; the loss of sources of livelihood, food insecurity, reduced access to water and forced migration.

10. In the light of Biblical teaching (cf. Matthew 6:12), we pray for repentance and forgiveness, but we also call for the recognition, repayment and restitution of ecological debt in various ways, including non-market ways of compensation and reparation, that go beyond the market's limited ability to measure and distribute.
11. The central committee of the WCC recognizes the need for a drastic transformation at all levels in life and society in order to end the ecological indebtedness and restoring right relationships between peoples and between people and the earth. This warrants a re-ordering of economic paradigms from consumerist, exploitive models to models that are respectful of localized economies, indigenous cultures and spiritualities, the earth's reproductive limits, as well as the right of other life forms to blossom. And this begins with the recognition of ecological debt.

While affirming the role of churches to play a critical role in lifting up alternative practices, as well as building the necessary political will and moral courage to effect urgent transformations, the central committee of the WCC meeting in Geneva, Switzerland, 26 August - 2 September 2009:

- A. ***Calls*** upon WCC member churches to urge Northern governments, institutions and corporations to take initiatives to drastically reduce their greenhouse gas (GHG) emissions within and beyond the United Nations Framework Convention on Climate Change (UNFCCC), which stipulates the principles of historical responsibility and "common, but differentiated responsibilities" (CDR), according to the fixed timelines set out by the UNFCCC report of 2007.
- B. ***Urges*** WCC member churches to call their governments to adopt a fair and binding deal, in order to bring the CO₂ levels down to less than 350 parts per million (ppm), at the Conference of Parties (COP 15) of the UNFCCC in Copenhagen in December 2009, based on climate justice principles, which include effective support to vulnerable communities to adapt to the consequences of climate change through adaptation funds and technology transfer.
- C. ***Calls upon*** the international community to ensure the transfer of financial resources to countries of the South to keep petroleum in the ground in fragile environments and preserve other natural resources as well as to pay for the costs of climate change mitigation and adaptation based on tools such as the Greenhouse Development Rights (GDR) Framework.
- D. ***Demands*** the cancellation of the illegitimate financial debts of Southern countries, most urgently for the poorest nations, as part of social and ecological compensations, not as official development assistance.
- E. ***Recommends*** that WCC member churches learn from the leadership of Indigenous Peoples, women, peasant and forest communities who point to alternative ways of thinking and living within creation, especially as these societies often emphasize the

value of relationships, of caring and sharing, as well as practice traditional, ecologically respectful forms of production and consumption.

- F. **Encourages** and supports WCC member churches in their advocacy campaigns around ecological debt and climate change, mindful of the unity of God's creation and of the need for collaborative working between Southern and Northern nations. Specifically **supports** the activities of churches in countries that are suffering from climate change.
- G. **Calls** for continued awareness-building and theological reflection among congregations and seminary students on a new cosmological vision of life, eco-justice and ecological debt through study and action, deeper ecumenical and inter-faith formation, and through the production and dissemination of relevant theological and biblical study materials.
- H. **Urges** WCC member churches and church institutions to conduct ecological debt audits in partnership with civil society, including self-assessment of their own consumption patterns. Specifically, the WCC should establish a mechanism to provide for recompense of ecological debt incurred by its gatherings, and to collect positive examples of ecological debt recognition, prevention, mitigation, compensation, reparation and restitution in partnership with civil society groups and movements.
- I. **Calls** for deepening dialogue on ecological debt and the building of alliances with ecumenical, religious, economic and political actors and between the churches in Southern and Northern countries.
- J. **Stresses** the importance of accompanying ongoing struggles and strategically linking and supporting the efforts of peasant, women's, youth and indigenous peoples' movements through the World Social Forum and other avenues to design alternative compensation proposals, as well as to avoid amassing more ecological debt.
- K. **Calls** upon WCC member churches through their advocacy work to encourage their governments to work for the recognition of the claims of ecological debt, including the cancellation of illegitimate financial debts.
- L. **Calls** upon WCC member churches to deepen their campaigns on climate change by including climate debt and advocating for its repayment by applying the ecological debt framework.
- M. **Calls** upon WCC member churches to advocate for corporate social accountability within international and national legal frameworks and to challenge corporations and international financial institutions to include environmental liabilities in their accounts and to take responsibility for the policies that have caused ecological destruction.
- N. **Calls** upon WCC member churches to support community-based sustainable economic initiatives, such as producer cooperatives, community land trusts and bio-regional food distributions.
- O. **Encourages** churches all over the world to continue praying for the whole of creation as we commemorate on 1 September this year the 20th anniversary of the encyclical of

His All Holiness the Ecumenical Patriarch Dimitrios I, establishing the day of the protection of the environment, God's creation.

7.5.3 Statement on sexual violence against women in the Democratic Republic of Congo

The central committee approved the following statement by consensus:

Statement on sexual violence against women in the Democratic Republic of Congo

“No, my brother, do not force me; for such a thing is not done in Israel; do not do anything so vile! As for me, where could I carry my shame? And as for you, you would be as one of the scoundrels in Israel” ‘ (2 Samuel 13:12-14)

1. As the conflict in the Democratic Republic of Congo (DRC) continues, the brutal crimes of sexual violence against women have massively increased and become pervasive in the country, especially since the beginning of the military operations in January 2009. Thousands of women and young girls have suffered due to rape and forced sexual slavery, often being forced to also serve as soldiers on the frontiers. As the Special Rapporteur on Violence against Women in her report to the United Nations (UN) Human Rights Council in February 2008 stated, “sexual violence has a defining feature of the DRCs armed conflict”. Women in areas of armed conflict suffer sexual violence committed by various actors such as the Forces Armées de la République Démocratique du Congo (FARDC), the Police Nationale Congolaise (PNC), various armed groups and increasingly, civilians as well.
2. The situation of increasing sexual violence against women is most acute in South Kivu, where non-governmental armed groups, particularly militia from neighbouring countries, commit sexual atrocities that are of an unimaginable brutality, which go beyond rape and aim at the complete physical and psychological destruction of women as sexual slaves with implications for the entire society. Women are brutally gang raped, often in front of their families and communities. In numerous cases, male relatives are forced at gunpoint to rape their own daughters, mothers or sisters. Such women often end up being infected by HIV and stigmatized by their families and, if married, they are often deserted by their husbands. A concern was also expressed that security and the justice system fall short of addressing the problems of sexual violence and that women survivors of rape lack sufficient care and protection. The majority of sexual violence cases reported in North Kivu since January have been attributed to government soldiers. There were incidences reported that, in the Equateur province, soldiers and police officers have also carried out systematic reprisals against local civilians, including mass rape. With the preparation of military operations to hunt down the Forces Démocratiques de Libération du Rwanda (FDLR) fighters, civilians are increasingly becoming the victims of murder, home invasion and rape. As they operate from forest areas, these armed groups raid local communities, engage in pillage, forced labour, rape and the enslavement of women and girls.
3. An independent UN human rights expert reported to the UN General Assembly last year that the scale and brutality of the sexual violence faced by women in the DRC amounts to war crimes and crimes against humanity. The UN Security Council

Resolution 1820 of June 2008 noted that rape and other forms of sexual violence can constitute a war crime, a crime against humanity, or a constitutive act with respect to genocide. The Resolution also stressed the need for the exclusion of sexual violence crimes from amnesty provisions in the context of conflict resolution processes and called upon member states to comply with their obligations for prosecuting persons responsible for such acts, to ensure that all victims of sexual violence, particularly women and girls, have equal protection under the law and equal access to justice. However, a climate of impunity for crimes against women predominates across the DRC and local authorities do little to stop it or prosecute those responsible for the crimes. The justice system falls short of addressing the problems of sexual violence and women survivors of rape lack sufficient care and protection and, consequently, most survivors are socially stigmatized and HIV positive. Even the UN does not seem to have resources and effective mechanisms to deal with such deprivation of human dignity.

4. While this alarming situation of sexual brutalization of women continues in the DRC, it is deplorable that churches are not coming forward to condemn these evil atrocities. The churches seem to relegate sexual violence to the private sphere, and still understand violence as exclusively physical, disregarding the psychological, sociological and spiritual effects entirely, as well as the breakdown of community. “Open secrets” of religio-cultural, social and even church practices which put women’s lives at risk continue unabated, while sexual violence and the risks of HIV infection increase at an alarming rate every day. The message to the WCCs eighth assembly, at the end of the Decade of Churches in Solidarity with Women (1988-1998), was that “violence against women is a sin and therefore an offence against God”. The mission of the church as a whole is to imitate the compassion of Jesus Christ for fullness of life for all. The church must participate with confidence and compassion in eradicating all forms of violence. The WCC reiterates the need for its member churches to ensure that the innocent are protected and the oppressed are freed. Instead of continuing with the unjust trend of blaming the victim or accusing the survivor, as if she is the one who is the sinner, the perpetrators of violence should be addressed for transformative justice. As Genesis 1: 27 states, God created both male and female in His own image, as such male and female are equal and so violence against women is a sin and against God’s will for fullness of life.
5. In view of the fact that all protective mechanisms have failed to combat the increasing sexual violence against women in the DRC, urgent measures have to be taken by various actors to prevent this dehumanization in that country. The survivors of sexual violence in the DRC need moral support to heal their wounds, to overcome gender-based discrimination and the continuous threat to their life and security. WCC member churches, civil society organizations, the government of the DRC and the international community have responsibilities to address this concern.

The central committee of the WCC, meeting in Geneva, Switzerland, 26 August - 2 September 2009, therefore:

- A. **Urges** WCC member churches to publically condemn violence against women and to make constructive efforts to overcome such violence by declaring that violence

against women is a sin and by the development of clear sexual harassment policies that also spell out clearly the consequences of such harassments.

- B. **Encourages** all WCC member churches to continue offering solidarity to the women of the Democratic Republic of Congo (DRC) so that they know that they are not alone in their struggles and by the initiation of public campaigns to combat violence in the framework of the WCC Decade to Overcome Violence (2001-2010).
- C. **Appeals** to WCC member churches and civil society organizations to create the space for women to network with each other from all corners of the DRC and also with their sisters from the rest of the continent, as well as the rest of the world, in order to empower women through solidarity and promote healing.
- D. **Calls** upon WCC member churches to humbly acknowledge their sin of omission by remaining silent regarding the deprivation of human dignity and the loss of life through AIDS suffered by women and to provide processes of repentance, forgiveness, transformation and restoration through a credible truth and reconciliation commission which consists of all stakeholders who have been accompanying victims of such abuses.
- E. **Encourages** WCC member churches to commit themselves to working out ways of journeying together through pastoral and psychological care with all who bear the trauma that violence of different forms has caused them. This may include working with other organizations, specifically the women's department of the Eglise du Christ au Congo (ECC), to develop vocational training for victims so that they can sustain themselves and also by promoting legal mechanisms so that the perpetrators of violence are brought to justice. The member churches are also encouraged to develop educational strategies which work with young boys and girls, in order to eliminate gender stereotypes.
- F. **Urges** all parties to the armed conflict to immediately commit themselves to putting an end to all acts of sexual violence against women and girls in the DRC.
- G. **Supports** the demand for the Congolese government (DRC) to end impunity for rape and to evolve effective strategies to combat sexual violence.
- H. **Urges** the Congolese government (DRC) to bring to justice those responsible for committing sexual violence.
- I. **Urges** that the Congolese government (DRC) guarantee the security of all its citizens and in particular protect women and girls from all forms of sexual violence.
- J. **Supports** the recommendations made by the Special Rapporteur on Violence against Women to the UN Human Rights Council (February 2008) that the government of the DRC, the UN, in particular the UN Mission in the DRC, the International Criminal Court and the international community implement adequate steps to end the sexual violence against women in the country.
- K. **Requests** that the secretary general of the UN establishes directives and strategies that will enable the UN Mission in the DRC in the respect of its mandate to better protect civilians, especially women and girls who are trapped in combat zones, against all forms of sexual violence.

7.5.4 Statement on Israeli settlements in the Occupied Palestinian Territory

The central committee approved the following statement by consensus:

Statement on Israeli settlements in the Occupied Palestinian Territory

1. While the decision of the United Nations (UN) of 1947 (Resolution 181) to establish two states in the land of Palestine was partially achieved with the creation of the state of Israel, the second part of this resolution is still waiting for realisation: the establishment of a Palestinian state. The ongoing settlement policy of the state of Israel in the territories which have been occupied since 1967 is an obstacle to the fulfilment of that promise and decision of the community of nations for a viable Palestinian state. The continuous settlement of lands beyond Israel's internationally recognized borders (the 1949 Green Line borders) is almost universally rejected and met with widespread incredulity because it is illegal, unjust, incompatible with peace and antithetical to the legitimate interests of the state of Israel. Even as Israel's own right to exist in security evokes sympathy and solidarity around the world, its policies of expansion and annexation generate dismay or hostility as they represent a direct indicator of the nature of the occupation.
2. There are some 200 settlements with more than 450,000 settlers in the Occupied Palestinian Territory, including East Jerusalem. They make the peace efforts by the international community more vulnerable and virtually impossible. Even the "settlement freeze" requested by Israel's most important ally is met with yet another cycle of intentional delays, temporary concessions and tactical preconditions – eroding goodwill, destroying hope and pre-empting the meaningful negotiations which a good-faith freeze could facilitate. This refusal to freeze expansion further indicates a rejection of dealing with the core issue of the occupation and settlements as such.
3. It is heartening that the US administration and governments of many other states have expressed their determination to remove obstacles to peace and settle the Israel-Palestine conflict through negotiations that are both substantive and conclusive. This will begin a new relationship within the wider Middle East. However, it is discouraging that events in Occupied Palestinian Territory and East Jerusalem demonstrate yet again the unyielding nature of Israel's occupation and the continuous way of creating new obstacles to peace.
4. Instead of freezing the settlement activities, work continues on large urban settlement projects and on many smaller projects. The Israeli government is still planning to build some 2,500 new housing units in East Jerusalem and the West Bank. Israel's policies cause new and repeated displacements of Palestinian citizens inside the occupied territory. The demolition of houses that took place in June 2009 in East Jerusalem created untold suffering to the Palestinians. House demolition orders against hundreds of families were delivered by Israeli municipal and military authorities and hundreds of church-owned properties are at risk, especially from the expansion of Israeli-controlled settlements and housing in East Jerusalem. These are only isolated examples of a much larger tragedy.

5. The existence of these illegal settlements and their corresponding infrastructure including the separation wall, the confiscation of Palestinian lands beyond the Green Line, the so-called “security zones”, and the wide network of tunnels, by-pass roads and check points, deny Palestinians’ access to large parts of their land and water resources. They restrict their freedom of movement, diminish their basic human dignity and, in many cases, their right to life. They also have dramatic effects on the Palestinians’ right to education and access to health care system. They destroy the Palestinian economy by impeding movement of products, making the existence of a viable Palestinian state almost impossible to achieve. This increases the sense of dispossession and despair among the Palestinian population and contributes to fuel tensions in the region that will pose a great threat to the security of Israel.
6. The illegal settlements in and around Jerusalem endanger the future of the holy city that should be negotiated as part of a comprehensive peace agreement. The settlements isolate Jerusalem from the rest of the Palestinian West Bank, separating families and cutting economic, religious and cultural vital ties. The related Israeli policies in regards to the restriction of residency rights for the Jerusalemites through confiscation of their identity cards, limiting permits for construction of buildings and refusing family reunification, etc. are aiming at transforming the nature of the holy city that should be open to all and shared by the two peoples and the three religions.

Recalling the consistent position of World Council of Churches’ (WCC) assemblies, central committees and executive committees on this question, inter alia, rejecting any nation keeping or annexing the territory of another (Heraklion 1967, Uppsala 1968), the central committee of the WCC is:

7. Seized of the necessity for the High Contracting Parties to the Fourth Geneva Convention to enforce their declaration of 5 December 2001, which reaffirms the illegality of settlements and of settlement growth, and calls upon the occupying power “to fully and effectively respect the [Convention]” (Geneva 2002).
8. Reminded of our long-standing assessment that “unilateral actions have radically altered [Jerusalem’s] geography and demography” (Harare 1998), that United Nations Resolutions 181, 194, 303 and subsequent decisions prescribe special status for Jerusalem as a “*corpus seperatum* under a special international regime”, and that the Geneva Conventions prohibit changes in the population and character of occupied territories which include East Jerusalem.
9. Convinced of the need for “an international boycott of goods produced in the illegal Israeli settlements in the occupied territories and for member churches and faithful to join in non-violent acts of resistance to the destruction of Palestinian properties and to forced evictions of people from their homes and lands” (Geneva 2001).
10. Convinced that churches must not be complicit in illegal activities on occupied territory – including the destruction of Palestinian homes and lands and the construction of settlements, related infrastructure and the separation barrier – and have opportunities to take economic measures that are “equitable, transparent and non-violent” against these illegal activities and in support of peaceful solutions to the conflict (Geneva 2005).

11. Dismayed at the imposition of expanding boundaries for one side and ever smaller confinements for the other, “extending Israeli civilian and military presence inside Palestinian territory, undermining all peacemaking efforts and...the whole concept of a viable and contiguous Palestinian state” (Geneva 2004).
12. Reiterating that Christian holy places in Jerusalem must be “integrated and responsive to Christian communities” whose “life and roots” in Jerusalem are increasingly threatened by settlement policies there (Nairobi 1975).
13. Recognizing the importance of research, documentation and debate about settlements by civil society groups, faith based and international organizations, and within Israeli society, including the Israeli government’s Sassoon Report of 2005.
14. Reiterating the WCC call to member churches to accompany and encourage the commitment to non-violence and active engagement in peace negotiations leading towards a comprehensive and just peace in which two nations can exist side by side in security and within internationally recognized borders.

Accordingly, the central committee of the WCC, meeting in Geneva, Switzerland, 26 August - 2 September 2009, calls member churches and related organizations to:

- A. **Pray for** and **assist** people who are suffering because of the implantation of some 200 settlements in the West Bank and East Jerusalem with related roads and infrastructure, violence by settlers, military and police controls which favour settlers, and restrictions of human rights and basic livelihoods for Palestinian citizens.
- B. **Hear** the call of the churches of Jerusalem for concrete actions by the international ecumenical community toward a just peace for both Palestinians and Israelis.
- C. **Urge** both the Israeli government and the Palestinian Authority to consider their own political sovereignty on the holy land with holy sites for the three monotheistic religions and continue to involve the “Council of the Religious Institutions of the Holy Land” in the peace process and particularly regarding the status of Jerusalem and the holy sites.
- D. **Call** upon their respective governments to distinguish between the legitimate interests of the state of Israel and its illegal settlements, and to align their actions with that distinction in the interests of peace.
- E. **Monitor** and **question** governments that, on the one hand, provide Palestinians with humanitarian aid and development assistance while, on the other hand, pursuing foreign policies that allow Israel to inflict suffering on Palestinians, divide the West Bank, East Jerusalem and Gaza, maintain the blockade of Gaza, and impose various restrictions on the Palestinian economy.

The WCC central committee also:

- F. **Calls** upon the occupying power to fully and effectively respect the Fourth Geneva Convention, including its prohibition against changes in the population and character of occupied territories.

- G. ***Calls*** upon the government of Israel to urgently implement an open-ended freeze in good-faith on all settlement construction and expansion as a first step towards the dismantlement of all settlements.
- H. ***Invites*** member churches and faithful to give moral and practical support to non-violent acts of resistance to the confiscation of land, the destruction of Palestinian properties and the eviction of people from their homes and lands, as the central committee recommended in 2001.
- I. ***Encourages*** people on both sides of the conflict who have consistently supported the exchange of land for peace.
- J. ***Commends*** member churches, specialized ministries and church peace networks for taking part in the World Week for Peace in Palestine Israel, 4-10 June 2009, convened by the WCC and with a focus on the issue of settlements.
- K. ***Invites*** member churches that have not yet adopted the 2007 Amman Call to do so and to join with other churches working for peace as part of the Palestine Israel Ecumenical Forum.
- L. ***Reiterates*** the call for the High Contracting Parties to the Fourth Geneva Convention to enforce their declaration of 5 December 2001, which reaffirms the illegality of settlements and of settlement growth.
- M. ***Reiterates*** the need for an international boycott of settlement products and services, for member churches to inform themselves about settlement products imported into their countries and for churches to practice morally responsible investment in order to influence businesses linked to the Israeli occupation and its illegal settlements.
- N. ***Requests*** the US administration to ensure that the settlement issue is resolved as part of a comprehensive peace agreement which will include linked and sequenced steps between interim and final status measures.

7.5.5 Statement on caste-based discrimination

The central committee approved the following statement by consensus:

Statement on caste-based discrimination

“Every human being, created in the image of God, is a person for whom Christ has died. Racism, which is the use of a person’s racial origins to determine the person’s value, is an assault on Christ’s values and a rejection of his sacrifice. Wherever it appears, whether in the individual or in the collective, it is sin. It must be openly fought by all those who are on Christ’s side, and by the church as the designated vehicle and instrument of Christ’s purpose in the world.”

– An excerpt from the statement of the Conference on Racism in Notting Hill, UK in 1969

- 1. At least 160 million people in India and up to 260 million people globally are considered by their own societies as “untouchable” – as polluted and polluting on account of caste – a peculiar system of social stratification that has its origins in South Asia. The entrenched attitudes of caste identity and discrimination, founded upon a presumption of inequality which directly contradicts the fundamental principle that all people are born equal in dignity and rights, continue to affect a large number

of people in many ways. Although “untouchability” and discrimination on the basis of caste were abolished according to the Indian constitution, these practices continue to determine the socio-economic and religious standing of those at the bottom of and outside the caste hierarchy and their consequent disempowerment. According to statistics compiled by India’s National Crime Records Bureau, “Every hour two Dalits are assaulted; every day three Dalit women are raped, two Dalits are murdered, two Dalit homes are torched, and in the year 2000, 25,455 crimes were committed against the Dalits”.

2. The stigma that is attached to Dalits is based on their descent and their traditional occupations – usually the most dirty, dangerous and demeaning occupations in their societies. One of the most extreme examples of caste-based assignment of the worst jobs is “manual scavenging”, the manual collection and removal of human faeces from dry latrines. Although, the Indian National Human Rights Commission has called manual scavenging “one of the worst violations of human rights”, and despite the adoption of legal measures to eradicate manual scavenging, this age old system is still being practiced in many parts of India.
3. Discrimination based on caste persists in several parts of India and elsewhere, regardless of any personal qualities or achievements an individual may have. While untouchability has been constitutionally abolished and a range of legislative measures, including a complex system of affirmative action known as “reservations”, are in place, Dalits continue to be excluded, marginalized and shunned in all aspects of life and their efforts to claim justice are met with violent reprisals. When Dalits and other caste-affected groups challenge practices of untouchability, they often face violent sanctions and social boycotts. Having been relegated to a segregated position characterized by poverty and misery for centuries, they continue to be the most disadvantaged, particularly of the Indian population. Poverty, illiteracy, unemployment, disease and malnutrition, and crime and violence exist among the Dalits on a large-scale. The Dalits of India provide the paradigmatic example of social exclusion on the basis of their caste identity.
4. Continuing the practice of caste-based discrimination and untouchability affecting such a large number of people in so many ways must, therefore, be confronted. It is unfortunate that the practice of caste-based discrimination exists in some churches in India. The Dalit Christians in India are also discriminated against by the state, which denies them certain rights and privileges ascribed to other Dalits as part of its affirmative action. It is becoming increasingly evident that the similar features of the South Asian caste system that are a product of inherited social exclusion and discrimination are shared with a number of other geographically and culturally disparate societies.
5. The World Council of Churches (WCC) has long been involved in supporting the efforts of assisting churches and civil society organizations engaged in the struggle of Dalits against discrimination. The WCC accompanied churches in India in various ways to promote the concerns pertaining to the plight of Dalits in that country. The WCC made interventions at the United Nations (UN) Human Rights Commissions in the past. Most recently, the WCC in partnership with the Lutheran World Federation

(LWF), made an oral intervention at the Durban Review Conference in Geneva on 21 April 2009. It expressed regret that both the World Conference against Racism in 2001 and the Durban Review Conference in 2009 failed to acknowledge the suffering of the more than 200 million Dalits in South Asia who are discriminated against on the basis of work and descent. It further stated that, in spite of the many assurances given by governments in caste affected countries, it was saddened by the daily suffering of so many millions of Dalits today; suffering that includes murder, rape, mutilations, beatings, humiliation, extreme poverty and grinding discrimination and exclusion. Prior to this, in March 2009, the WCC and the LWF had jointly convened a global ecumenical conference in Bangkok in solidarity with the Dalits and their struggle for justice, which called upon the ecumenical community to join the struggle against caste-based discrimination, which is considered the largest systemic violation of human rights in the world today.

6. Commemorating the historic event of the 40th anniversary of the Notting Hill Conference on Racism, a WCC conference on “Racism and related forms of discrimination and exclusion” in Doorn, The Netherlands in June 2009 called for a recommitment to overcoming racism and related forms of discrimination. It acknowledged that millions of people in many parts of the world and at all levels continued to be affected by the practice of racism and discrimination. In particular, it underlined the following forms of exclusion as warranting an urgent Christian response:
7. “We call upon the World Council of Churches to renew and refocus its priorities so as to initiate a new churches’ movement to address racism, casteism and related forms of exclusion in the new context of global economic and environmental crisis, and also resurgent nationalism.... We believe dignity and human rights to be at the heart of the Christian gospel and, as concretized by international conventions, the most constructive framework for the church’s advocacy work...”

Indeed this reality of discrimination and the exclusion of millions of people in many parts of the world today is a matter of serious challenge to our faith in God, who created us all equal. Therefore, against this background, the central committee of the WCC, in its meeting in Geneva, Switzerland, 26 August - 2 September 2009:

- A. **Asserts** its conviction that “caste-based discrimination is a crime” and that “casteism is sin” because it contradicts the Christian teaching that all are created in the image and likeness of God.
- B. **Calls** upon WCC member churches and partners to recognize the continued discrimination and exclusion of millions of people on the basis of caste as a serious challenge to the credibility of their witness to their faith in God, and to take necessary steps to expose and transform structures and cultures which perpetuate these gross injustices.
- C. **Calls** upon its member churches to recognize the fact that untouchability practised against Dalits in India and South Asian countries as well as other similarly affected communities elsewhere, represents one of the gravest systemic violation of human rights in the world today.

- D. **Urges** the UN Human Rights Council to ensure that the draft Principles and Guidelines for the Effective Elimination of Discrimination based on Work and Descent, developed under the former Sub-Commission on the Promotion and Protection of Human Rights, are adopted in order to provide a firm and appropriate basis for the international community to address caste-based discrimination.
- E. **Supports** the ongoing work of the UN Committee on the Elimination of Racial Discrimination, the International Labour Organization and other international organizations to address untouchability and caste-based discrimination around the world.
- F. **Calls** upon the governments to ensure that their trade and development policies, and their roles at the UN and its related bodies, the European Union or other appropriate institutions, contribute to international recognition of and cooperation to eradicate caste-based discrimination and to render justice to the Dalits.
- G. **Endorses** the Bangkok Call to urge national and international ecumenical bodies to develop further their on-going work on justice for Dalits and to collaborate to establish a global watch on violence against Dalits, creating a communication system between all member churches and beyond.
- H. **Expresses** its support for the struggles of Dalit Christians in India in the face of the denial of their constitutional rights on account of their religious affiliation.
- I. **Calls** upon churches and the international community to support the campaign for the elimination of “manual scavenging” in India by 2010.
- J. **Invites** the participation of all sectors of the ecumenical movement to, as was stated at the World Conference against Racism in 2001, “earnestly strive to break the cycles of global racism and assist the oppressed to achieve self-determination”.
- K. **Urges** interfaith conversations to address the ethical and theological challenges posed by the reality of caste-based discrimination.

7.5.6 Minute on the situation facing the Methodist Church in Fiji and Rotuma

The central committee approved the following minute by consensus:

Minute on the situation facing the Methodist Church in Fiji and Rotuma

“If one member suffers, all suffer together with it.” (1 Corinthians 12:26)

1. In December 2006 the elected government of Fiji, a Pacific island nation of some 920,000 people, was overthrown in a military coup and an “interim government” was installed, with the head of the military, Commodore Frank Bainimarama serving as prime minister. In April 2009 the Fiji Court of Appeal declared that the coup was illegal. Within days the interim government abrogated the national constitution, dismissed the judiciary, brought in censorship of the media and announced public emergency regulations, which, among other things, require government permits to be issued for meetings to be held, including church meetings.
2. The population of Fiji consists of two main groups - indigenous Fijians, around 55% of the population, and Indian Fijians who are descended from labourers brought from India in the 19th century, around 42% of the population. The vast majority of

indigenous Fijians are Christian (over 95%) and Christianity is very much part of indigenous Fijian culture, especially through the Methodist church. The Indian Fijians are mostly Hindu (28% of the overall population) or Muslim (6%).

3. Almost two-thirds of indigenous Fijians belong to the Methodist church, a World Council of Churches (WCC) member church. Overall around 35% of Fijians are Methodists (327,000 members, including some Indian Fijians). The Roman Catholic Church is the second largest with around 60,000 members. The Anglican Church, with around 8,000 members, is the only other WCC member church in Fiji.
4. Military coups also took place in 1987 and 2000. These earlier coups were regarded as supportive of the political interests of the indigenous Fijians, and it is generally perceived that the Methodist church, with its strong indigenous membership, supported these coups. The 2006 coup, however, is perceived as favouring the Indian Fijian population, and the interim government has significantly diminished the place of traditional Fijian culture in Fiji's national life. One example is that the role of the previously very powerful Council of Chiefs has been terminated by the interim government.
5. Immediately after the 2006 coup, the Methodist church issued statements deploring the coup and protesting the illegality of the interim government. Many smaller churches joined the Methodists in publicly stating this view, but it is noted with regret that there is little communication between the Methodist, Anglican and Roman Catholic churches at present. The Methodist church has maintained its public stance on the illegality of the interim government since 2006. The church has therefore refused to take part in processes initiated by the interim government for community participation in planning for the future of Fiji. While this policy of the church is understandable and perfectly valid, it means the church has unfortunately sidelined itself from processes which may well have a large influence on the nature of Fiji in the future
6. Since May 2009, the interim government has taken these actions against the Methodist church:
 - banned the church from holding its annual 2009 conference, the chief governing body of the church (and the ban may stay in place until after the planned return to democracy in 2014);
 - banned the annual choir festival of the church, which is held in association with the conference and which assists in the annual raising of funds for the life and mission of the church;
 - arrested and charged nine Methodist leaders, including the president and general secretary, with breaches of the emergency regulations; all nine have been released on bail, with strict conditions as to what they can and cannot do, including the surrender of their passports;
 - ordered the church not to hold a service of induction of its president and general secretary, scheduled to take place on 23 August;

- banned the weekly radio program of the Methodist church and the weekly radio program conducted by the Methodist general secretary.
7. In August 2009 the WCC arranged for a team of three church leaders from neighbouring countries to visit Fiji, particularly to express solidarity and support for the Methodist church at this time. The WCC records its gratitude to the Pacific Conference of Churches (PCC) for the PCC's organizational assistance and hospitality generously provided to the WCC team. The team met with leaders of the Methodist church and participated in worship in Centenary Church, Suva, on 23 August. The team also met with leaders of the PCC, with Anglican Bishop Apimeleki Qiliho, with several non-governmental organizations, and with Prime Minister Bainimarama. The prime minister asserts strongly that among the leaders of the Methodist church there are ethno-nationalists whom he regards more as politicians than church leaders, and that it is the ethno-nationalist political aspirations and actions of these leaders that have caused his government to act against the church. The team was pleased to receive an assurance from the prime minister that the interim government is open to dialogue with the Methodist church.
 8. There is a vast diversity of opinion among Fijians concerning the interim government. Viewpoints range from strong support for the interim government, especially for its actions towards a more just multiracial and multi-faith society, to outright opposition to the interim government and all it appears to stand for. Some are concerned that while the interim government states it plans a return to democracy in 2014, that date might be further extended and Fiji might be ruled in the long term by a military dictatorship or military junta. These different viewpoints are present also within the membership of the Methodist church.
 9. The Methodist church has a firm commitment not to respond to the interim government's actions in any way that might lead to public protests against the government and to possible violence and bloodshed. The church wishes dearly to find a peaceful resolution of the difficulties they face. The church is open to discussions with the interim government, with or without the assistance of a mediator, and is open to reviewing its policy of non-participation in community and government processes considering the future of Fiji.

The central committee of the WCC, meeting in Geneva, Switzerland, 26 August - 2 September 2009, therefore:

- A. ***Expresses*** deep concern at the actions taken by the interim government of Fiji against the Methodist Church in Fiji and Rotuma.
- B. ***Commends*** the Methodist Church in Fiji and Rotuma for its careful and measured response to the actions taken against the church by the interim government of Fiji.
- C. ***Encourages*** the Pacific Conference of Churches to facilitate increased dialogue among the churches in Fiji, especially between the Methodist, Anglican and Roman Catholic churches.
- D. ***Urges*** the Methodist Church in Fiji and Rotuma to seek opportunity to engage in dialogue with the interim government.

- E. **Encourages** the Methodist Church in Fiji and Rotuma, while maintaining its stand on the illegality of the interim government, to consider participating in community and government processes which give consideration to the future of Fiji's political, economic, social and inter-religious life.
- F. **Requests** the WCC general secretary to respond promptly to any requests and suggestions from Fijian churches for possible further WCC actions in support of the church in Fiji.
- G. **Calls upon** WCC member churches to pray for the nation and people of Fiji, that a peaceful return to democracy and the rule of law, and a vibrant and peaceful multiracial and multi-faith community, will emerge as soon as possible.

7.5.7 Minute on the responsibility of churches for communities enduring anti-Christian violence

The central committee approved the following minute by consensus:

Minute on the responsibility of churches for communities enduring anti-Christian violence

Christian communities in many parts of the world today are the targets of different forms of religiously motivated violence or find themselves under threat and intimidation. In many cases exacerbated by ethnic conflict and frequently in the midst of war and even following in times of peace, these Christians often find their governments unable or unwilling to fulfil their responsibility to protect. We have noted a decline of religious freedom in many parts of the world and an increase of religious intolerance.

Acknowledging the responsibility of each part of the Body of Christ for the whole Body and remembering the New Testament call to "weep with those who weep" (Romans 12.15), to "contribute to the needs of the saints" (Romans 12.13), and "to bear one another's burdens, and in this way you will fulfil the law of Christ" (Galatians 6.2), the central committee of the World Council of Churches (WCC), meeting in Geneva, Switzerland, 26 August - 2 September 2009:

- A. **Challenges** its member churches to hear the cries of sisters and brothers in Christ enduring violence, threat and intimidation throughout the world and to give voice to their suffering so that their pain will not be ignored; pray without ceasing for an end to violence and a restoration of life; engage in acts of costly solidarity such as pastoral visits, generous sharing of financial resources, sending letters of support and consolation and, when possible, offering hospitality and sanctuary to those who are forced to become refugees while at the same time helping to facilitate their repatriation.
- B. **Asks** its member churches to engage in public witness challenging their own and, when appropriate, other governments to protect the lives of citizens in accordance with international standards of human rights.
- C. **Lifts up** the programme "Accompanying Churches in Situations of Conflict" and **calls upon** the general secretary and officers of the WCC to stand in the forefront of the witness for religious freedom, monitoring situations of violence and alerting its member churches, facilitating ecumenical responses, organizing ecumenical visits of

solidarity, and addressing governments and international organizations calling on them to protect those who are vulnerable.

- D. **Requests** the Commission of the Churches on International Affairs to develop policy and proposals for supporting religious freedom in multi-faith contexts and effectively engaging the churches in the defence of Christians experiencing violence.
- E. **Encourages** churches in all contexts to demonstrate interfaith sensitivity in their witness, by preaching and teaching against retaliation, honouring the right to religious freedom for all.
- F. **Reminds** the churches that their witness against anti-Christian violence is made more credible when it is matched by a clear commitment to protect all vulnerable persons and communities regardless of their religious identity.

7.6 Prayers on the public issues

The following prayers were offered by the public issues committee as a resource to enable the churches' engagement with the issues articulated in the minutes and statements approved by the central committee:

Statement on just finance and the economy of life

O God who is one in Trinity, in you we find the perfect relationship of love and justice.

We confess:

*that too often our relationships have been characterized by greed and self interest,
that we have sought wealth and security for ourselves with little thought for your creation,
that our desire for more has meant that others have less,
that we have displayed the Pharisees arrogance and not the widow's sincerity in our giving.*

Inspire us with a vision of your oikumene, characterized by love and compassion:

*where all have enough to eat,
where work is justly rewarded,
where concern for the least is our most pressing demand,
where life is celebrated and you, the giver of life, is praised.*

Statement on eco-justice and ecological debt

Creator and creating God,

in the wonder of your world we experience your providential care for the planet and its people.

We offer you our thanks and praise.

Creator and creating God,

in the exploitation of your world we recognise our human-centeredness and greed.

We confess our sin before you.

We acknowledge our need for each other as part of your global family from North and South

And so we pray, "Forgive us our debts, as we forgive our debtors".

Accept our confession O God and offer us your forgiveness

empowering us to transform our lives as individuals, churches and nations,

proclaiming your love for the earth and its people,

enacting the principle of 'Jubilee' in our relationships with one another and the earth,

repaying our ecological debts in ways in ways which affirm your justice and shalom.

Statement on sexual violence against women in the Democratic Republic of Congo

The WCC member churches call on all churches to continue praying for God's intervention to end the violence and for His strengthening power to support the victims of violence in the Congo:

God who is the creator, redeemer and sustainer of life in all its fullness, we bring before you women and girls who are denied the joy and abundance of life because of the violence perpetrated against them.

Violence against women and girls is a sin, depriving them of justice and human love. Yet in the midst of such pain and degradation, we believe that you hold each abused girl and woman in the cradle of your hand, calling her name, enfolding her with compassion, sharing with her the same protecting love your blessed mother shared with you in your humanity.

Forgive us for the occasions when we have remained silent in the face of such suffering. Forgive us for the times we have failed to name the violence as a sin and an offence against you.

Forgive us when we perpetuate cultural, social and church practises which put the lives of women and girls at risk.

And in granting us your forgiveness, Empower us to act in solidarity with women and girls entrapped in violence and suffering. Make us advocates of transformative justice seeking truth and reconciliation for individuals and communities.

Create within us a desire to work for the inclusive community of women and men, made in your image and partners in your mission.

Statement on Israeli settlements in the Occupied Palestinian Territory

Jesus Christ, our brother and Saviour, who walked the roads of the Holy Land and lived as one of her people, walk with those who find their roads blocked and their families divided through illegal actions in an occupied land.

Jesus Christ, our brother and Saviour, who challenged injustice and offered new definitions of power, challenge us to express non-violent support to all who suffer and to speak out against the injustice they experience.

Jesus Christ, our brother and Saviour, who embraced encounters with people from different faith and cultural communities, embrace and uphold all who seek a just peace and reconciliation between divided peoples in the land of your human experience.

Statement on caste-based discrimination

God of all peoples

We rejoice that we are made in your image and likeness, Yet many of your children are stigmatised and persecuted because of human-made categories and divisions.

Embrace all who suffer, Challenge our stereotypes and prejudice against those who are different from us,

Help us to celebrate our common humanity in all its diversity, acknowledging that you are the source of all life.

Minute on the right of conscientious objection to military service

God of peace and justice,

*who creates us with a conscience and ability to make decisions
and declares, "Blessed are the peacemakers".*

*Uphold those people and their families who, in using these gifts have committed their lives
to peace and justice by refusing to engage in military service.*

*Help us to find ways of supporting their witness in prayer and action
and commit ourselves again to work for a world where violence has no place.*

Statement on the Darfur crisis in the context of Sudan

*Compassionate God, who through the death of your Son on the cross, suffers alongside
wounded humanity,*

*We remember communities and peoples around the world who have been victims of
genocide and mass crimes against humanity.*

(the names of specific communities and peoples could be inserted here)

Comfort those who mourn.

Sustain those who live with the scars of violence.

Bless all who work for truth, reconciliation and the healing of memories.

In your name we pray.

Statement on the misuse of the Blasphemy Law and the security of religious minorities in Pakistan

Holy God,

hear the cries of all

who call out your name in faith and hope

who whisper your name because of persecution and fear

who shout your name in the struggle for justice

who articulate your name in dialogue with people of other faiths

who offer your name in the search for peace and reconciliation.

Hear our cry as we call out to you, 'Abba, Father, Holy one.'

Statement of hope in a year of opportunity: seeking a nuclear weapon free world

God of all times and seasons,

*You have presented us with a season of hope and a time of opportunity for a nuclear-
weapon-free world.*

May we not squander this opportunity

but find ways of working together to make a difference for the whole global family.

*Fill us with the vision of your kingdom, where the lion lies down with the lamb, and
weapons are turned into farming tools.*

*Empower us to declare that authentic security is found in enhancing our human
interdependence in your one creation.*

*Enable us to live this declaration in our relationships with neighbors, near and far
and to you be all glory and praise, now and forever.*

Minute on the situation facing the Methodist Church in Fiji and Rotuma

God of peace, we pray for the nation and people of Fiji. Accompany the churches and the government as they seek fresh ways of building a Fiji committed to freedom, justice and peace, and to positive multiracial and multi-faith relationships. In the name of Christ, Amen.

Minute on the responsibility of churches for communities enduring anti-Christian violence

Gracious God and Saviour, the friend of all who suffer and the hope of all who are driven toward despair, make us willing and ready to share the violation of those who have had the Cross pressed upon them. May our embrace offer consolation and our voice call forth justice. And in all circumstances may ours be a ministry not of vengeance, but reconciliation, through Christ Jesus our Lord. Amen.

8 ASSEMBLY

8.1 Report of the assembly discernment committee

Rev. Dr Walter Altmann moderated a hearing session and drew attention to the report of the assembly discernment committee and accompanying narrative of the committee's work.

H.E. Metropolitan Prof. Dr Gennadios of Sassima presented the report of the assembly discernment committee. He noted the history of the call for "expanded space" at the assembly and the various responses heard by the committee over two meetings. He then invited three members of the assembly discernment committee to share their personal reflections.

Rev. Heike Bosien evoked the image of the assembly should worship tent as a symbol of the identity of the people of God in exodus and pilgrimage, asking how the ancient Israelites would evaluate our conversation about who be sheltered under the tent. In her personal journey on this subject, she had experienced both hope and disappointment. She expressed her hope that the council would have the courage to move into unknown territories together.

Rev. Fr Gosbert Byamungu, representative of the Pontifical Council for the Promotion of Christian Unity, spoke personally about the struggle to discern the role of the World Council of Churches amid the expectations of the many partners. That discernment focused on the need to give and receive the unique gifts of each partner, stretching the imagination and leaving him with more questions than answers.

Bishop David Anba, speaking as a newcomer to the World Council of Churches, reflected on the origin and development of the proposal for "expanded space." He found the distinction between the business functions and spiritual life of the assembly to be very helpful.

H.E. Metropolitan Prof. Dr Gennadios of Sassima then presented the recommendations of the assembly discernment committee, grounded in the words of Paul in Romans 15:7 "Welcome one another, therefore, as Christ has welcomed you, for the glory of God."

After discussion, the report of the assembly discernment committee was received and referred to the policy reference committee for consideration.

8.2 Actions arising from the report of the assembly discernment committee

Rev. Dr Margaretha M. Hendriks-Ririmasse moderated a decision session and invited the policy reference committee to present its report and recommendations concerning the assembly discernment process. Ms Anne Glynn-Mackoul and Ms Motoe Yamada presented the report.

Policy reference committee's narrative

The policy reference committee considered carefully the recommendations of the assembly discernment committee. Appreciation was expressed to the committee for its work. Questions were raised about the order of the ten recommendations as well as questions of clarity and precision within the particular recommendations. At times the policy reference committee wondered what was new about the report's suggestion for the inclusion of wider participation at WCC assemblies. It was noted, however, that wider participation at the 2013 assembly was to be anticipated, and hence more intentional than in the past. Questions were raised about the degree to which the inclusive nature of the assembly, in expressions such as "other ecumenical partners", ought to be explicit in the recommendations; it was noted that the spirit of the recommendations takes into account a broad and comprehensive understanding.

Central committee's decisions

The central committee approved by consensus to receive with appreciation the report of the assembly discernment committee, which based its recommendations on the words of St Paul to the Romans, "Welcome one another, therefore, as Christ has welcomed you, for the glory of God" (15.7), and reaffirmed that all dimensions of the next assembly should be nourished by its spiritual life through prayer and Bible study, where all participants would gather under the guidance of the Holy Spirit.

- After considerable discussion and refinement of the recommendations, the central committee approved by consensus that:
 - a) The assembly planning committee be asked to keep in mind as it plans the assembly the central mandate of the WCC that the churches call one another to the goal of visible unity.
 - b) The next WCC assembly should be open and more inviting to increase participation and interaction with the wider ecumenical movement.
 - c) The next WCC assembly should focus on relationships among member churches and with ecumenical partners, and specifically on relationships among its constitutive components on the basis of the ethos of fellowship and consensus, with attention to the particular participation of the Orthodox churches.
 - d) The WCC should continue to be open to dialogue with the Christian world communions, reflecting on the possibilities of more coherence and common global gatherings or assemblies.
 - e) Assembly plenaries should involve ecumenical partners. Invitations should be sent to CWCs, REOs, NCCs, specialized ministries, mission agencies and other ecumenical partners, so that their voices are heard and their contributions to the ecumenical movement are more visible.

- f) The composition of the assembly planning committee should take into account both confessional and regional balances and ensure the inclusion of youth and women organizations, specialized ministries, Christian world communions and other ecumenical partners. The perspective of disability advocates and of other marginalized groups needs to be represented.
- g) The assembly planning committee is urged to give ample attention to the intended and planned interaction and to develop bridges between the different assembly components, including:
 - i) Separate days (possibly at the beginning of the assembly) to be allocated specifically to the “marketplace” life of the assembly, so that delegates may participate fully to be enriched and informed by them.
 - ii) Further consideration should be given to the creation of group encounters that promote significant exchange among delegates and other participants, and in particular an ancillary youth gathering, to maximize the engagement of young people in the assembly. The size of such groups should be consonant with the aim of the encounter.
- h) Distinguishing between the governance aspects and the other components of the assembly is essential to ensure greater levels of participation and interaction.
- i) The significance of the ethos of fellowship and consensus requires intentional, substantive training of assembly leadership (moderators, rapporteurs, recorders).
- j) The implications of the elections/nominations process for the life of the assembly should be considered carefully and a process be developed that would encourage deepened fellowship among the churches.
- k) The assembly planning committee is asked to consult with the permanent committee on consensus and collaboration in planning the next assembly.

H.E. Archbishop Aristarchos of Constantina and Dr Audeh B. Quawas, both of the Greek Orthodox Patriarchate of Jerusalem, wished it to be minuted that their church strongly objects to an assembly which would include non-member churches, especially Pentecostal churches, and would therefore need to reassess its participation in light of these decisions.

8.3 Report on the assembly venue search process

Rev. Dr Margaretha M. Hendriks-Ririmasse moderated a hearing session and invited presentation on the process thus far in selection of the assembly venue. A video drew attention to the ways in which the setting – in time and space – of each assembly had shaped its content and impact. Rev. Rui Bernhard, special consultant on the assembly venue search process, summarized the search process thus far, especially expressing gratitude to the host churches in the four locations which were visited – South Korea, Rhodes (Greece), Syria and Ethiopia. He reminded the committee of the search criteria approved at the last central committee meeting, and reported that all four of the locations were suitable venues which satisfy all the criteria. Mr. Bernhard then invited representatives from each of the four venues to make brief presentations to the central committee.

Ms Hae-Sun Jung (Methodist Church) presented the invitation to hold the assembly in Busan, Korea, and shared a video representing the vision of the Korean churches for an assembly in their unique context. Rev. Dr Jong-Wha Park (PROK) presented information about the infrastructure available in Busan, the ecumenical and interreligious situation in South Korea, and the larger context of northeast Asia.

H.E. Metropolitan Prof. Dr Gennadios of Sassima spoke on behalf of the Ecumenical Patriarchate, which had presented Rhodes (Greece), an island in the Aegean Sea with ancient Christian history, as a venue for the 10th Assembly of the World Council of Churches. Rhodes had hosted many ecumenical meetings and was well-prepared to host the assembly. However, after learning that the Greek Orthodox Patriarchate of Antioch and All the East had invited the assembly to meet in Damascus, the Ecumenical Patriarchate resolved to withdraw the invitation to Rhodes and to give its support to an assembly in the Middle East. Instead, the Ecumenical Patriarch extended his warm invitation to the central committee to hold one of its own meetings in Rhodes in the near future.

Mr Samer Al Laham noted that although the letter of invitation to Damascus came from the Greek Orthodox Patriarch of Antioch and All the East, the invitation was offered on behalf of all the churches in Syria and the Middle East, and including the Islamic community in Syria. He shared the vision of the Middle Eastern churches of an assembly in the birthplace of Christianity, marked by profound ecumenical witness and interreligious dialogue and giving shape to the future of Christianity in the Middle East. H.E. Metropolitan Mor Eustathius Matta Roham invited the World Council of Churches to experience the signs of hope in the Middle East, in solidarity with the Christians of the area who live as “salt and light” in their context. He noted that the Muslim communities in Syria deeply desire to welcome the assembly to Damascus. Finally, he encouraged the ecumenical family to take the opportunity to experience the life of the Orthodox churches in the Middle East.

Dr Agedew Redie presented the invitation of the Ethiopian Orthodox Church to hold the 10th assembly in Addis Ababa, Ethiopia, which was offered by H.H. Patriarch Abune Paulos on behalf of all the churches in Ethiopia. By video, Abune Paulos addressed the central committee and shared the unique religious, historical and cultural aspects of the Ethiopian context.

Rev. Rui Bernhard then concluded by remarking that each venue was capable of hosting a great assembly. Ultimately the choice of venue was a matter for discernment. Each of the past assemblies was shaped by the context in which it met – shaped by the witness of the host churches, the concerns and hopes of the local people and the events taking place around the world at that time. The task of the central committee was to discern the context in which the 10th Assembly would make its impact on the churches and the world.

The report on the assembly venue was received and referred to the policy reference committee for consideration.

8.4 Selection of the assembly venue

Rev. Dr Walter Altmann moderated a decision session. H.G. Bishop Nareg Alemezian, moderator of the policy reference committee, invited the committee’s rapporteurs to

present their report on the selection of an assembly venue. Ms Anne Glynn-Mackoul and Ms Motoe Yamada presented the report.

8.4.1 Policy reference committee’s narrative report

The policy reference committee celebrated the fact that so many churches had come forward offering to host the assembly. This was seen as an expression of commitment to the fellowship of WCC member churches and to the wider ecumenical movement. The committee noted with special joy that so many Orthodox member churches had expressed their willingness to host the next assembly.

The policy reference committee expressed appreciation for the three presentations from the churches in Korea, Syria and Ethiopia. Each of the presentations reminded the central committee of different aspects of the meaning, significance and potential for witness of an assembly in any location. The committee also expressed appreciation for the venue search team and their report.

The policy reference committee noted that each assembly was a landmark and a turning point, not only in the life of the fellowship, but for global Christianity. The committee recognized the preparedness of each potential host venue, including the churches’ spirit of cooperation, the logistical readiness and the positive civic support. Each potential venue met the criteria for hosting the next WCC assembly.

The policy reference committee met with representatives from the churches offering to host the assembly and with the venue search team. The committee had the opportunity to ask many questions and to discuss in more detail the impact that the next assembly would not only have on the host churches and region, but also the impact that the local churches would have on the fellowship of WCC member churches.

The policy reference committee discussed various issues around security, space and possibilities for public witness, accessibility for persons with disabilities, the relationship with host governments and the logistical challenges and opportunities to promote sufficient interaction amongst assembly delegates. The varied cultural contexts would have different implications for an expanded assembly. The policy reference committee also discussed the significant interplay between an assembly and the particular inter-religious context of the host country and region, existing WCC programme areas, such as inter-religious dialogue and cooperation and mission and evangelism, and other initiatives such as the Global Christian Forum.

The policy reference committee noted that the Syrian context would offer the opportunity to be present in the cradle of Christianity, a place of uninterrupted Christian witness since apostolic times, as an expression of solidarity with a threatened and dwindling Christian population. However, the Korean church context held the possibility of the WCC’s inter-relating with the dynamic spirituality of new and emerging churches of evangelical and Pentecostal families, as well as for witnessing to the possibilities for reconciliation and the peaceful reunification of divided Korea.

Following discussion, the policy reference committee agreed by consensus to forward two of the three venues to the central committee for decision: Busan, Korea, and Damascus, Syria, but not Addis Ababa, Ethiopia, despite the very important historical context of the

churches in Ethiopia. A stronger preference among policy reference committee members for Busan, Korea was noted.

8.4.2 Plenary discussion and decisions

Rev. Dr Walter Altmann stated that the matter had been laid before the central committee in the spirit of consensus, and that it was now for the committee to discern the venue of the 10th Assembly.

Considerable discussion arose regarding the final sentence of the policy reference committee's report, indicating that the committee had taken an internal straw poll. Members disagreed as to how much weight the results of that poll should have in the plenary discernment process.

Procedural concerns and proposals were aired, after which the central committee approved by consensus to determine the venue of the 10th Assembly by a secret ballot between two proposed venues – Busan, Korea and Damascus, Syria.

The central committee then engaged in sustained discussion about whether or not to allow a period of discussion before voting. It was finally determined to allow short interventions in support of the two venues.

After eleven short interventions, the central committee proceeded to a vote by secret ballot. Numbered ballots were distributed by the staff and counted by the presidents. The moderator announced the result that the central committee had decided by vote of simple majority in favor of holding the assembly in Busan, Korea. He concluded the session with an expression of deep gratitude to all the churches and contexts which had made themselves available to host the assembly.

Speaking after the conclusion of the voting, Bishop David Anba, of the Coptic Orthodox Church, wished his comments to be minuted. He first noted that three quarters of the invitations to host the assembly were issued by Orthodox churches, surely representing a milestone in the relationship of Orthodox churches to the World Council of Churches. Given that the decision was to hold the assembly in a non-Orthodox context, he asked that the permanent committee discuss means by which the Orthodox churches can continue to strengthen their ecumenical involvement in preparation for invitations to host the 11th Assembly. Secondly, Bishop David noted that the choice of assembly venue was one of the most pivotal ways in which the council could express solidarity with its membership, and urged that in future, consideration be given to which churches are most in need of such solidarity. Thirdly, he expressed dismay about the persistent questions of security in relation to the invitation from Damascus, and challenged the members of the central committee to consider the *martyria* of the churches in the Middle East, which would call for a higher emphasis on witness than on security. Members of the central committee received Bishop David's comments with appreciation.

9 ELECTION OF THE GENERAL SECRETARY

9.1 Introduction and procedures

Rev. Dr Walter Altmann moderated a closed decision session and offered a prayer for divine guidance in the decision before the central committee. A count was made of those present and the moderator declared a quorum to be present. The moderator noted that, according to the rules, matters related to the election of the general secretary were subject to voting procedures.

Rev. Dr Walter Altmann then invited Ms Anne Glynn Mackoul to present the procedures as proposed by the executive committee for use in this election.

Justice Sophia O.A. Adinyira moved an amendment to add a provision for a third round of voting, should a clear winner not be found in the first two rounds. The new language would be inserted near the end of section 4.d.viii, as follows:

If the re-vote also fails to achieve a simple majority for either candidate, then a third vote will take place, in which members will cast either a “yes” vote or a “no” vote or “abstain” to that candidate who had the highest number of votes in the previous vote. If also this third vote fails to achieve a simple majority, the process will then move to section 4.c above.

The motion was seconded. A point of order was raised as to whether it was too late to be adjusting the voting procedures. The moderator ruled that the motion was in order. After debate, the moderator called for vote by show of hands and declared that the motion had passed.

The moderator called for a vote by show of hands on the entire set of procedures, as amended, and then announced that the procedures had been approved by majority vote (see Appendix III).

9.2 Report of the search committee

Dr Agnes Abuom presented the report of the search committee (see Appendix IV), and recognized the members of the committee with appreciation.

A question was asked as to whether the search committee analyzed the demographic profile of the applicant pool. Dr Abuom remarked that the search committee did not make any such analysis, and in fact was quite careful to avoid any consideration of categories when assessing the qualification and suitability of applicants.

It was moved, seconded and approved that all documents related to the two candidates be returned by the central committee members before leaving the room, to be shredded.

9.3 Remarks of the nominees

Rev. Dr Walter Altmann announced a change of category to closed hearing session and invited Rev. Prof. Dr Park Seong-Won (Presbyterian Church of Korea) and Rev. Dr Olav Fykse Tveit (Church of Norway) to address the central committee. Both candidates shared their vision for the ecumenical movement and their sense of call to the role of WCC general secretary.

9.4 Deliberation

Rev. Dr Walter Altmann announced a change of category to closed decision session. After discussion on the choice before it, the central committee voted by show of hands to close debate and move to a formal vote.

9.5 Election

Rev. Dr Walter Altmann called for a secret ballot on whether to accept the two names recommended by the search committee as candidates for the position of general secretary. The voting was undertaken in full compliance with the procedures approved earlier in the session. The moderator announced that the central committee voted to accept the two candidates.

Rev. Dr Walter Altmann then called for a secret ballot to elect the next general secretary. In light of the inordinate amount of time required to distribute and collect ballots according to the approved procedures, the central committee agreed to handle the ballots without a ticking of names. The officers maintained careful assurance that no one entered or left the room. The moderator also provided that those who wished to mark their ballot in private could come to the front of the room to do so. The voting was then undertaken.

The moderator announced that the central committee had duly elected Rev. Dr Olav Fykse Tveit as the next general secretary of the World Council of Churches.

9.6 Reception

Rev. Dr Walter Altmann signaled a change of category to an open hearing session, and formally announced to the public that the central committee had elected Rev. Dr Olav Fykse Tveit as the next general secretary of the World Council of Churches. He expressed his profound gratitude to Rev. Dr Olav Fykse Tveit, Rev. Prof. Dr Park Seong-Won, and all those who made themselves available to serve as general secretary. He asked God's blessing on Rev. Dr Olav Fykse Tveit and promised the prayers and support of the entire ecumenical community for his successful leadership.

Dr Fykse Tveit then addressed the central committee, thanking God for the gift and calling to be in this position and expressing his profound joy at this moment. He thanked his friend and brother, Rev. Prof. Dr Park Seong-Won, for the spirit which prevailed between them as fellow travelers in the ecumenical journey. He thanked his church and family, and affirmed that the first fruit of the spirit is indeed joy.

Rev. Dr Walter Altmann invited Archbishop Prof. Dr Anastasios of Tirana, Durrës, and All Albania to offer a prayer. He then closed the session with an invitation to central committee members to greet the general secretary-elect and share in a welcoming reception.

10 FINANCE

10.1 Preliminary financial report

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session and invited Dean Anders Gadegaard, moderator of the finance committee, to present the preliminary financial report, as follows:

10.1.1 Introduction

It had been the practice of the moderator of the finance committee to present an overview of WCC finances to the central committee before the finance committee begins its work. The report provided firstly an historical perspective; secondly, an assessment of the current financial situation; and finally, a view of the future financial perspectives and challenges for the council.

10.1.2 2008 Financial report

The audited financial report was authorized for issue on 8 May 2009 by the officers of the finance committee.

Net (deficit)/surplus (CHF million)	2008	2008 <i>budget</i>	Var fav/(unfav)
Unrestricted funds	(0.4)	0.3	(0.7)
Restricted programme & other funds	(2.0)	(2.8)	0.8
Restricted endowment funds	(1.8)	-	(1.8)
Total net deficit	(4.2)	(2.5)	(1.7)

In 2008 WCC reported an overall reduction in funds and reserves of CHF 4.2 million, compared with the budgeted reduction of CHF 2.5 million. In a climate of global financial crisis, the principal reason for the unfavorable result was investment losses of CHF 1.8 million incurred in the restricted endowment funds.

In addition, WCC suffered a deficit of CHF 0.4 million in unrestricted funds, compared to the budgeted increase of CHF 0.3 million, breaking the pattern of five consecutive years of growth in those funds. Foreign currency rates fell abruptly against the Swiss franc towards the end of the year, resulting in exchange revaluation losses, particularly in treasury positions. In accordance with the council's policies, foreign currency losses and gains on general treasury are recognized in the unrestricted funds.

No investment losses were recorded in unrestricted funds, following the decision in September 2008 to reduce interest rate risk on investments of CHF 9.3 million backing the general reserves. The balance sheet of the council remained strong at 31 December 2008, with a high level of liquidity.

10.1.3 General reserves

The general reserves, reflecting assets available to the council after meeting liabilities and obligations and without recourse to land and buildings, closed at CHF 9.9 million. Central

committee had set a policy that general reserves be equal to 50% of total staff costs; for 2008, this target was CHF 8.9 million. Levels higher than the standard policy target were set for 2007 to 2008 because the council had planned to finance major capital expenditure projects partly from its own funds during 2009 and 2010.

General reserves were affected by both increases to unrestricted funds and capital expenditure. The finance committee would consider reports on capital expenditures and their financing in order to make recommendations about expenditure limits as well as targets for unrestricted funds growth.

10.1.4 Revised budget 2009

In June 2009, forecast reductions in membership and programme contributions, in particular those resulting from the impact of unfavorable fluctuations in foreign exchange rates, caused the general secretary to take the unprecedented step of issuing a revised budget reducing planned expenditure by CHF 1 million.

The revised budget 2009 included a planned reduction in restricted funds of CHF 2.1 million, including a reduction of CHF 1.7 million in programme funds. If this budget is realized in full, programme fund balances would be reduced to CHF 2.7 million at 31 December 2009, including CHF 1.4 million reserves for the Edinburgh centennial event and other restricted balances. General programme balances may thus be reduced to less than CHF 1 million, compared to CHF 19 million in 2001.

10.1.5 Results to July 2009 compared to revised budget

At 31 July 2009, total income was close to target for seven months at CHF 19.8 million. This result included over CHF 0.3 million of currency gains recorded in unrestricted funds following the strengthening of certain foreign currency rates compared to their low point at December 2008. In addition, the restricted endowment fund reported investment gains of CHF 0.4 million.

Total expenditure was CHF 20.4 million, representing 54% of the full year budget, or a CHF 1.5 million lag compared to the pro-rata target due to the timing of expenditure. Typically, direct programme expenditure was higher in the second half of each year.

Results to July 2009 compared to revised budget		July 2009 CHF 000s	Revised Budget full year CHF 000s	Target
Income	Membership and UDI	3,584	6,048	59%
	Programme contributions	11,953	23,512	51%
	Investments and currency gains/(losses)	711	30	
	Rentals, sales & misc. income	3,596	5,927	61%
	Total income	19,844	35,517	56%
Expenditure	Grants	2,036	4,215	48%
	Staff costs	10,632	18,459	58%
	All other programme costs and transfers	7,686	14,855	52%

	Total costs and transfers	20,354	37,529	54%
Surplus/(deficit)	(510)	(2,012)		
Increase/(decrease) in Restricted Funds	(1,331)	(2,105)		
Increase unrestricted funds	821	352		
Decrease in designated funds	-	(259)		
Net Surplus/ (deficit) for the year	(510)	(2,012)		

10.1.6 Future perspectives

Programme contributions had decreased by over CHF 5 million or almost 20% in the last six years. The global financial crisis of 2008 had aggravated this underlying long-term trend.

A draft budget for 2010 would be reviewed by the finance committee. At this stage, it included total income of CHF 33.7 million and an addition to unrestricted funds of CHF 350,000 which was only half of the target figure set by central committee in February 2008.

Although funding requests had been sent to WCC partners in July as planned, formal responses were not expected until later in the year. There was a risk that some funding partners would not be able to fulfill our requests for contributions.

Remaining vigilant is crucial with regard to the financial risks involved in major capital expenditure projects. The four-year fire security upgrade of the Ecumenical Centre was nearing completion at an expected cost of CHF 6.6 million and the main hall had been renovated at a cost of CHF 1.3 million. In addition the finance committee would review revised plans to extend the conference facilities at the Ecumenical Institute for an estimated CHF 7 million to be financed by bank loans. The collective impact of these plans on the financial stability of WCC would be considered by the committee.

The framework budgets for 2011 and 2012 provided with an opportunity to consider the financial implications of medium-term plans in the years leading up to the next assembly.

Plans included the following:

- the International Ecumenical Peace Convocation is a major event planned for 2011 at an estimated cost of CHF 2.3 million;
- a central committee meetings, scheduled in both 2011 and 2012, at an annual cost of CHF 700,000;
- from 2011, the project to extend the conference facilities at the Ecumenical Institute was expected to generate both annual income and operating expenses of about CHF 1 million; and
- the preparation for the 10th Assembly involved costs and a focus on fund-raising in the years up to 2013.

Given the current uncertainties concerning income, and other risks to be considered, the finance committee would consider the importance of planning for contingencies and alternative scenarios.

10.1.7 Income strategy

A full-time director for income monitoring and development had been appointed. This would be a key role in the coming years in ensuring WCC continues to attract the interest of its members and funding partners to provide the contributions needed to carry its work forward. In addition, the Korean Methodist Church agreed to second a member of staff to reinforce the income development team thus further strengthening the capacity to tackle the challenges ahead.

The decreasing level of membership contributions and the declining number of member churches contributing remained a serious concern. However, some successful efforts had been made by governing body members to encourage inactive churches to renew their relationship with the council by making their membership contributions.

WCC was faced with the need to raise considerable funds to cover the costs of the IEPC and the 10th Assembly. The IEPC was planned to cost CHF 2.3 million; to match the 9th Assembly budget, CHF 6.4 million should be raised in the coming four years for the next assembly. A target of CHF 1 million is to be raised towards the extension of the conference facilities at the Ecumenical Institute. At the same time, the ongoing programme work of the council needed to be funded.

This fund-raising effort was required at a time when WCC's traditional partners may have fewer resources to share. Its success would depend upon the active participation of governing body members as well as programme staff working together in this common cause. At its meeting in February 2008 the central committee approved the formation of a Fundraising Advisory Group. This group would need support and encouragement. An income strategy would not produce the results sought unless it is brought alive with commitment and enthusiasm.

10.1.8 Pension fund

The WCC pension fund had become a cause for considerable concern following disastrous investment results in 2008. The fund's assets covered only 80% of its obligations at the end of 2008, representing a deficit of about CHF 20 million. In February 2009, at the request of executive committee, the moderator of the Finance Committee met with the pension fund board to review the financial situation and its proposed remedial actions. Financial markets had recovered considerably to July 2009 and some improvement in the financial situation of the pension fund could be anticipated.

The finance committee would meet with the moderator of the pension fund board to review a report of the remedial actions taken, and perspectives for the future of the pension fund. The finance committee would consider implications for WCC as employer.

10.1.9 Governance

In fulfilling its governance role, the finance committee would also consider the following:

- Comprehensive auditor's report 2008;
- Report from the audit committee, including recommendation for appointment of auditors for 2009; and

- Status of issues raised in the internal control self-evaluation required by Swiss law for 2008.

The *finance overview* presented to executive committee this week (see Appendix V). Questions on the finance overview would be welcomed by the finance committee.

10.2 Hearing on the report of the finance committee

Rev. Dr Walter Altmann moderated a hearing session, inviting Dean Anders Gadegaard to present the first report of the finance committee. Members were invited to share verbal and written reflections prior to the decision session on finance on Tuesday.

In the comments from the floor, members asked the finance committee to harmonize its recommendations on the audit committee mandate with those of the nominations committee, and to bring a clearer recommendation regarding the development of the 2010 budget.

10.3 Actions arising from the finance committee report

Rev. Dr Walter Altmann moderated a decision session and invited Dean Anders Gadegaard to present the revised report and recommendations of the finance committee. Dean Anders noted that, after careful consultation, it was determined that the recommendations regarding the audit committee be struck from the finance committee report, in order to be considered under the nominations committee's report.

10.3.1 Financial statements 2008

Finance committee's narrative

As stated in the preliminary finance report, the financial results for 2008 presented a deficit of CHF 4.2 million including investment losses of CHF 1.8 million on the restricted endowment funds. No investment losses were recorded in unrestricted funds following the decision of the executive committee in September 2008 to reduce interest rate risk on the CHF 9.3 million bond portfolio which was subsequently placed in Swiss money market funds and deposits.

A deficit of CHF 0.4 million was recorded on unrestricted and designated funds compared to a budgeted increase of CHF 0.3 million. The principal reason for the deficit was a dramatic unfavourable fluctuation of foreign currency rates at the year-end adversely affecting the valuation of treasury positions. Despite this difficult financial year the general reserves closed above target at CHF 9.9 million.

The KPMG audit partner presented the *comprehensive auditor's report*, a new format of management report following revisions of the Swiss law effective in 2008. He presented the following issues:

- a) The pension fund presented a shortfall in assets of CHF 20 million at 31 December 2008. A charge of CHF 0.4 million had been included in the income and expenditure account of the council in 2008 concerning the commitment to make a 1% remedial contribution to the pension fund from 2009-2011. The audit partner clarified that, in his opinion, under Swiss law the responsibility of the employer to act as the "funder of last resort" did not require that the shortfall of

CHF 20 million be presented as a potential liability of the council. In his view this would be required only after all other avenues of corrective action had been exhausted.

- b) The council had consolidated the financial results of the Ecumenical Disability Advocates Network (EDAN) for the first time, in recognition of the fact that it exercised effective control over EDAN's financial and operational policies. The audit partner emphasised the importance of clarifying relationships with other closely related organizations where WCC contributed financially, provided infrastructure services and was represented in the governance structure. If there would be financial responsibility for the council, then a fair presentation of the council's financial position required that records be consolidated.
- c) It was confirmed that the internal control system (ICS) project launched by central committee in February 2008 had been completed satisfactorily.

The committee discussed the approval process for the annual financial statements and expressed concern over current practice compared with the standard proposed in the rules. The rules required that the finance committee recommend the financial statements to the central committee for approval. However, in practice the financial statements were approved annually for issue in early May by the officers of the finance committee to meet the requirements of funding partners and banks. Over recent years, the practice had been for delegation of authority to approve the financial statements to be granted to the officers of the finance committee by the executive committee. Formal delegation of authority from central committee to executive committee to approve the financial statements had not always been documented.

Central committee's decisions

Upon recommendation of the finance committee, the central committee approved by consensus:

- to adopt the financial statements 2008 issued on 8 May 2009 with the approval of the officers of the finance committee;
- to delegate authority to executive committee to approve the financial statements 2009;
- to record the fact that delegation for approval of the financial statements 2008 was necessarily granted retroactively to executive committee, which recorded its delegation of authority to approve the financial statements for issue to the officers of the finance committee at its meeting in February 2009;
- to require that the authority for approval and issuance of the financial statements be considered in the current review of the rules by the committee appointed to continue the task of the working group on governance, accountability and staff policy with attention to both practical considerations and compliance with Swiss law.

10.3.2 Audit committee report

Finance committee's narrative

Rev. Carmen Lansdowne, finance committee representative on the audit committee, presented the apologies of the moderator of the audit committee who had been unable to attend the meeting. She presented a report of the work of the audit committee in 2008 and to June 2009. The work included meetings to review audit planning, the status of the internal control system project, the terms of the engagement letter, financial results during the year, and the detail of presentation of issues in the draft *financial report* and the *comprehensive auditor's report*.

In June 2009, the audit committee conducted an audit tender process, in accordance with policy requiring that this step be undertaken every five years. This process resulted in a recommendation to the moderator of the finance committee to consider the appointment of PricewaterhouseCoopers as auditors for 2009, and for the four consecutive years, subject to annual appointment by central committee. The proposal for a change in auditors did not reflect any dissatisfaction with KPMG. The choice was principally motivated by a highly competitive fee offer.

Central committee's decisions

Upon recommendation of the finance committee, the central committee approved by consensus:

- to appoint PricewaterhouseCoopers as auditors for 2009, and in principle for the following four years, subject to annual appointment; and
- to delegate authority to executive committee to appoint the auditors for 2010.

10.3.3 Review of the results to July 2009 and related stewardship issues

Finance committee's narrative

The period to June 2009 had been particularly challenging for finance management, due to reductions in expected income, both from members and specialized ministries, and the impact of foreign exchange rates. In June 2009 the approved budget was required to be revised, reducing planned expenditure by almost CHF 1 million to match the forecast reductions in income.

The results for July 2009 were presented, together with the summary of investment and foreign currency gains compared to the revised budget.

Current financial concerns included the risk of bad debts from related organizations for which WCC makes advance payments for salaries on a monthly basis. In addition, a clear target needs to be set to resolve contractual issues related to the relationship with certain organizations.

The committee reviewed the updated report on corrective actions for control weaknesses identified by staff in the self-evaluation process conducted in 2008. Actions had been taken to resolve a number of issues considered of higher risk, including the approval by executive committee of *principles of ethical business conduct* and an *anti-fraud and corruption policy*.

Central committee's decisions

Upon recommendation of the finance committee, the central committee approved by consensus that the following be presented at the next executive committee:

- a draft policy for the management of current accounts with related organizations; and
- the status of and target dates for the resolution of contractual issues identified in a study of November 2008, for services provided by WCC to other organisations in the ecumenical centre.

10.3.4 Reflections on the report of the general secretary and the address of the moderator

Finance committee's narrative

The committee considered reactions to both documents, and several members raised recommendations which met with the agreement of the committee.

The committee welcomed the insights, vision and reporting from both the moderator and the general secretary. The presentations offered an important opportunity to stimulate rich discussion, reflection and improved understanding, which may not be realized to full advantage when they are read in full in the plenary.

Central committee's decisions

The matter stimulated considerable discussion, including recognition that this matter ought to have come through the policy reference committee. After reformulation of the finance committee's proposal, the central committee approved by consensus to require that:

- the moderator provide a full written address and the general secretary provide a full written report to the members of the central committee in advance;
- the address of the moderator and the report of the general secretary be presented in such a way to allow for sufficient time to be given for the discussion of the moderator's address and general secretary's report, both in small groups and in plenary;
- in the interests of ecology, the volume of paper in general being distributed be assessed, and that a target be set to significantly reduce the use of paper at governing body meetings.

10.3.5 Revision of the audit committee mandate

Finance committee's narrative

The finance committee prepared comments on review of GEN10 *the report of the working group on governance, accountability and staff policy* and shared these with the nominations committee. The comments concerned in particular the recommendation for the extension of the audit committee mandate to include risk assessment, and the management of internal audit mandates as required. In addition, it is considered, as outlined in the newly approved *anti-fraud and corruption policy*, that the audit committee was an appropriate point of contact for a staff member to raise a concern about management override of controls.

10.3.6 Budget 2010

Finance committee’s narrative

The committee reviewed the draft budget, which presented an increase in unrestricted funds of CHF 0.35 million, compared with the target increase of CHF 0.7 million. Restricted programme contributions were budgeted at CHF 21.7 million (compared with revised budget 2009 – CHF 21.9 million), although this number was to be confirmed by funding partners in the autumn, following funding requests issued in July 2009.

The draft budget 2010 included total staff costs of CHF 17 million, compared with CHF 18.5 million in the revised budget 2009. The budgeted reduction of CHF 1.5 million concerned the transfer of CHF 0.5 million staff costs to ACT Alliance in 2010, and CHF 1 million in savings resulting from the decision not to refill vacancies created by staff retirements and other staff departures, but rather to reassign certain tasks.

The committee noted that the level of programme fund balances was reduced to a level of only CHF 2.5 million in 2010. In particular, it was noted with serious concern that the general Bossey scholarship fund had been to be reduced to almost zero according to the draft budget.

It was reported that the cost of a central committee was approximately CHF 0.7 million, or 12% of the unrestricted income budget of CHF 6,048 million for 2009 (or 2% of the total income budget of CHF 35,517 million). The cost of two executive committees and two officers’ meetings annually was as follows:

2007	CHF 0.168 million
2008	CHF 0.186 million (included presidents’ meetings)
2009	CHF 0.08 million (costs to date: one executive committee and one officers’ meeting)

Officers’ meetings included in these figures were estimated at CHF 0.015 million for each of the two meetings each year. On this basis, the average cost for an executive committee meeting was approximately CHF 0.078 million.

An alternative budget scenario was also to be drafted for review at this meeting, with an increase to unrestricted funds of CHF 1 million with the objective for providing a margin for unexpected developments or needs in 2010. At this stage, no alternative scenario had been developed to the level of a draft budget.

In his report to the central committee, the general secretary highlighted at point 67 that “in preparing this alternative scenario the staff leadership group noted that, on the one hand, reductions in direct costs have brought budgets for activities and projects to a minimum viable level in many cases. This means that further cuts in direct costs cannot be realised without completely ending a number of projects. On the other hand, further reduction of staff capacity must include the termination of activities and projects.”

The committee expressed concern that neither the draft budget 2010, nor the alternative scenario was submitted at target level, and that the committee was thus unable to fulfil its obligations in accordance with rule XI.2.a.3 which required that the finance committee present to the central committee “in respect of the succeeding calendar year, a budget

covering all activities of the WCC and its recommendations regarding the approval of that budget.”

Central committee’s decisions

After discussion and refinement of the finance committee’s recommendations, the central committee approved by consensus that the following be required:

- the draft budget 2010, with an increase in unrestricted funds of CHF 0.7 million, be developed in accordance with the general direction presented by the general secretary in his report to the central committee (points 65-74) and the criteria in sections 1 and 3 of the Programme Committee report Gen/Pro 07 as approved by the central committee, and be ready for review by the officers of the finance committee by 1 November 2009 and for provisional approval by the WCC officers in December 2009 and final approval by the executive committee in February 2010;
- a policy for the minimum required level for the annual closing fund balance for the general Bossey scholarship fund be drafted, taking into account the cost for the minimum number of students in an academic year, and that the defined limit be applied in the draft budget 2010.

10.3.7 Review of the framework budgets 2011-2012

Finance committee’s narrative

The framework budgets for 2011 and 2012 presented total cost profiles of CHF 37.6 million and CHF 35.9 million respectively, compared to total budgeted costs of CHF 33.8 million in the draft budget 2010.

Compared to 2010, increased costs were included for the IEPC in 2011 at CHF 2.3 million, for the anticipated costs of running the new Bossey conference facilities at CHF 0.9 million and for central committee, included at CHF 0.7 million in 2011 and 2012.

The targets for total income in 2011 and 2012 were set at CHF 38.6 million and CHF 39.7 million respectively, compared to CHF 33.7 million in draft budget 2010. Increased fund-raising is required for IEPC, 10th Assembly and the general Bossey scholarship fund to meet these income targets. Total income also included CHF 1 million to be generated by the Bossey conference facilities.

Central committee’s decision

After discussion and refinement of the finance committee’s recommendation, the central committee approved by consensus:

- to require that budgeted costs for central committee be reviewed closely, by considering the offer of more modest accommodation and by examining how time may be managed more carefully and efficiently.

10.3.8 Income strategy

Finance committee’s narrative

A progress report on the implementation of the income strategy was presented by the newly appointed director of income monitoring and development, focusing on the major

learnings drawn from the staff's work towards each of the five objectives. The committee recommended this document and its helpful analysis to all interested members of the central committee.

The following matters were discussed by the committee.

Concerning the objective of strengthening the relationships with specialized ministries and the ecumenical departments of member churches, emphasis should be placed not only on WCC's sharing of vision, ideas and ecumenical experience, but also on the exchange with the partners, and the fact that much may be learned in working together.

One major element in meeting the objective of continually improved relations with major partners was the organization of the annual round table meeting. Finance committee members who had attended the round table meeting remarked on the absence of direct discussion on the need to raise funds for programmes.

The increase in the number of non-active and potentially non-active churches from 46 in December 2007 to 83 in December 2008 was a serious cause for concern. Efforts were required to make contact with the churches concerned, communicating and involving them in the work of the council.

One principal learning in the work with foundations was the degree of effort which was required in order that WCC might become known to foundation officers. The involvement of the general secretary or other leadership staff would be necessary in order to build fruitful relationships, as well as a focused effort on the design and delivery of project work.

Central committee's decisions

After discussion and refinement of the finance committee's recommendation, the central committee approved by consensus:

- to support actively the recently formed fund-raising advisory group, meeting on 3 September 2009;
- to encourage initiatives to implement training for project executives on project design and impact analysis in order to improve new fundraising prospects;
- to require that an updated income strategy 2010 to 2013 be presented at the executive committee in February 2010; and
- to encourage members of the central committee to raise funds in their own countries for the WCC.

10.3.9 Major capital expenditure projects

Finance committee's narrative

The committee heard reports on the capital expenditure projects as follows.

a) Fire security renovation at the ecumenical centre

The fire security renovation project was budgeted at CHF 6.6 million, and was a four-year project moving to completion in early 2010. Although costs on electrical

installations and fire security doors had been higher than planned, it was anticipated at present that the overall project may be completed at CHF 6.5 million.

b) Renovation of the main hall

The estimated cost of the renovation of the main hall was CHF 1.3 million, compared with the budget of CHF 1.1 million. The over-expenditure was incurred as a result of the requirement by the authorities to install sprinklers and other fire security equipment because of the fire hazard caused by the tapestry.

The committee appreciated the renovation of the main hall, in particular the agreeable daylight. The explanation for the over-expenditure was accepted as satisfactory in the circumstances.

c) Bossey conference facilities

The *historical monuments and sites commission* of the Canton of Vaud rejected the draft plans for the transformation of the barn and construction of a villa in March 2009. A new project had been developed in August 2009 to create a separate conference facility near the existing library, and to transform the barn for accommodation only. The estimated cost of the new project was CHF 7 million, compared with the previously approved project of CHF 7.6 million, which included the villa. At this stage, the business plan was to be updated to take account of the new configuration.

Finalization of the plans and approvals was required in order to obtain financing from the bank. Expenditure to date on architects' fees was almost CHF 0.4 million. In addition, commitments of CHF 0.2 million had been made to renovate facades on the student building.

Central committee's decisions

Upon recommendation of the finance committee, the central committee approved by consensus to require that:

- revision of the model for cost-sharing for the use of office space in the ecumenical centre by related organizations take account of a share of the depreciation charges, including those related to fire security renovations;
- work on elements of the plan for the facility at Bossey that had not been started be suspended until the revised project and business plan had been completed; and
- the business plan for the revised configuration of the Bossey conference facilities be presented to executive committee in February 2010.

10.3.10 Capital expenditure, financing and general reserves

Finance committee's narrative

The committee reviewed a report on capital expenditure, comparing the actual expenditure of CHF 2 million to July 2009 with the limit of CHF 4.9 million for the full year. The capital expenditure limit had included CHF 1 million for the Bossey conference facilities project. Given the recommendations in point 9 above, it was now anticipated that only CHF 0.6 million of capital expenditure would be incurred for the project in 2010. It was

requested that the revised capital expenditure limit for the year be set at CHF 4.7 million, taking account of the over-expenditure of CHF 0.2 million on the main hall.

The committee reviewed the longer term capital expenditure plans to 2012 and projections for the general reserve levels, taking account of planned increases to unrestricted funds, scheduled loan repayments, anticipated new loans for the Bossey project and the capital expenditure plans. The assumptions included CHF 1 million of new loans to be obtained for the Bossey project in 2009. Following the decision at point 9 above to postpone approval of the Bossey project until February 2010, the loan could be requested until 2010 which will have an unfavourable impact on the general reserves for 2009.

The committee reviewed a comparison of the anticipated level of general reserves at 2010 with the level which had been projected in 2006, when the capital expenditure plans for 2006-2011 had first been reviewed. The projected level of the general reserves at 2010 was now CHF 1.2 million lower at CHF 7.7 million. Reasons include increases in actual and planned capital expenditure of CHF 0.7 million and a reduced level of annual additions to unrestricted funds of CHF 0.5 million.

In order to maintain a level of general reserves closer to the required target of CHF 8.5 million in 2010, the addition to unrestricted funds in 2010 was to reach the target of CHF 0.7 million as emphasised in point 6 above. Further, and subject to the approval of the Bossey project, the entire project costs would require to be financed either by borrowing or fund-raising and not, in part, from general reserves as had been planned.

Central committee's decision

Upon recommendation of the finance committee, the central committee approved by consensus the revised capital expenditure limit of CHF 4.7 million for 2009.

10.3.11 Status report from the moderator of the pension fund board

Finance committee's narrative

The pension fund is an independent legal entity, regulated by the Swiss authorities. It offers retirement benefits to staff of the council and of certain related organizations. The board is composed of four representatives elected by the employees and four representatives of the employer appointed by the general secretary. One of the employer representative positions is currently vacant.

Following losses on investments of CHF 18 million in 2008 the pension fund recorded a lack of coverage of obligations of 20%. Following consultation with the actuaries the pension fund board had taken a number of remedial measures to correct this situation, including the withdrawal of favourable measures for early retirement and the implementation of remedial contributions from both the employees and the employers.

Despite the measures taken, the actuary had assessed that there was little likelihood of the fund regaining financial equilibrium within the next seven years unless there were unusually favourable investment results.

Reasons for the difficulty in regaining equilibrium included firstly the fact that the "acquired rights" of members were protected in law; remedial measures could reduce the rights due to members earned up to present, but only in relation to the future. Secondly,

the fact that the fund was “mature”, with the number of retirees equal to the number of active members, had an impact on what measures can be taken to improve stability. At 31 December 2008, the actuary emphasizes that almost 70% of the obligations of the fund concern reserves and provisions to meet the pension payments for retired members. Remedial measures had been focused on reducing the level of increase of provisions for active members, and not for retired members. Nevertheless, pensions in payment had not been adjusted for cost of living increases for the past nine years.

Central committee's decisions

Upon recommendation of the finance committee, the central committee approved by consensus to require that:

- the general secretary be instructed to consult with the officers and the moderator of the finance committee in the event that the pension fund board made a request for an extraordinary contribution to the pension fund;
- the general secretary inform the pension fund board as soon as possible of planned changes in staff numbers with impact on pension fund membership, in order that any likelihood of changes with legal impact for the pension fund be identified in advance; and
- given severe concern for the on-going status of the pension fund, the moderator of the finance committee or his delegate meet once again with the pension fund board, reporting on developments in the financial situation to the executive committee in February 2010.

10.3.12 Outstanding issues from prior meetings of the Central committee finance committee and the executive committee finance sub-committee

Finance committee's narrative

The moderator highlighted a number of issues that remain as yet unresolved. Of these issues the following were not included in the agenda of this meeting:

- a) Implementation of a cost model to give an equitable calculation of charges for use of office space by related organizations;
- b) Target dates for the resolution of contractual issues identified in a study of services to related organizations;
- c) Review in 2009 of the status of the financial relationship between Ecumenical News International (ENI) and WCC;
- d) Status on the revision of the Staff Rules and Regulations which had been referred to the nominations committee; and
- e) Review of the ethical guidelines governing investments.

Work was in progress on most of these issues and a report on actions taken will be made to the finance sub-committee of the executive committee in February 2010.

11 PROGRAMME

11.1 Report of the programme committee core group

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session and drew attention to the written report of the programme committee core group. Ms Lois McCullough Dauway, moderator of the programme committee, spoke to the nature and content of the report. The core group's mandate was to prepare for the work of the programme committee, and the report represented the group's efforts toward that end. The group received the reports of the commissions and joint consultative bodies and the programme plans summary for 2010-2013.

The core group found the governance group's distinction between governance and management to be very helpful, and came to the conclusion that the programme committee had, in recent meetings, felt frustrated in its work due to the fact that it was attempting to engage in the role of management. The core group encouraged the programme committee to reclaim its role as part of the governance structure, and therefore to focus on the following five tasks:

- A review of the current situation, including both finance and the mid-term programme evaluation, hearing how staff have responded and where both threats and opportunities lie.
- A significant discussion about the role of WCC programme activities, given the likely need in future for a more modest programme. Rather than see the programme activities reduced slice-by-slice each, it was time now for the WCC to plan for a more limited, flexible and sustainable approach to programme work, seeking to identify the roles that no one else could play, or play as well as the WCC, and which needed to be undertaken. The discussion would include consideration of relevant items from the general secretary's report.
- A discussion with staff about the implications of its conclusions for each of the programme areas and for the cooperation between them.
- Specific issues arising from the programme activities report and the reports of the consultative bodies.
- A discussion of the role of the programme committee itself in the light of the core group's deliberations and the issues raised in the governance group report. The discussion would also include some evaluation of the value of the core group, and whether it should continue.

Dr David Robin Goodbourne then presented the results of the core group's review of implementation of programme-related decisions of the last central committee, noting that all decisions were properly taken up, although not all hopes had been to be realized. He reported that several issues of cross-programme relevance emerged from the core group's meeting with directors, and that these issues would be discussed by the programme committee. He noted matters arising from the reports of the commissions and joint consultative bodies, which would be addressed by the programme committee.

Ms Lois McCullough Dauway commented on the mid-term evaluation, reflecting on the fact that a very low number of central committee members responded to the evaluation.

In discussion, central committee members offered comments and questions for the programme committee's work, including the continuing need to focus and prioritize the programme work; the severity of the financial problems at Bossey; and the urgency of expressing the theological, moral and ethical implications of the financial crisis.

The central committee then received the report of the core group with gratitude and referred it to the programme committee for consideration.

11.2 Report of the programme committee

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session and invited Ms Lois McCullough Dauway, moderator of the programme committee, to present the committee's report.

She began by stating that the committee had received the report of the core group, and noted the documents it had considered, especially the very well-prepared report from the staff. Documents before the committee were:

- Report of the core group (Doc. No. GEN/PRO 06)
- Programme report 2008-2009 (Doc. No. GEN 06)
- Accountability report on implementation of the central committee's decisions (Doc. No. GEN/PRO 05)
- Reports from commissions and joint consultative bodies (Doc. No. GEN/PRO 02)
- Programme activity plans summary for 2009-2013 (Doc. No. GEN/PRO 05)

11.2.1 The role of the committee

It had been affirmed that the committee's role was one of governance, not management. The committee felt the distinction between the roles still needed further clarification. The meeting agreed that on this occasion it would adopt the approach that would focus on setting the broad styles and policies of work rather than the approach that expect a more detailed review and approval of programme plans, and would then review how successful that had been. The view was expressed that the governance role was easier to fulfil when staff presented options, supported by argument, rather than when discusss left very open. The core group agreed to consider this with staff ahead of the next meeting of central committee.

In introducing the programme work, staff made it clear that the present programme plans were unsustainable. Further financial savings – ideally half a million Swiss francs – were needed, and staff were stretched to the limit already. Staff and committee concurred that the committee's task was not to identify the detailed items for savings, but to help the staff develop the criteria that would enable them to see where the priorities should lie.

11.2.2 Clarifying the role of programme work

With that understanding, and using as a starting point the staff's own list of the roles they saw the programme work playing, the committee proceeded to identify the key roles they

wanted to see future WCC programme work play. A process was followed which began in small groups then sought to develop a consensus in the whole meeting in the light of the small groups' reports.

From that process the committee identified four key roles, then sought to enrich its understanding of them. It stressed that they are key roles for the programme work, not for the whole life of the WCC, the principal role of which continues to be seeking unity together. The roles the programme work plays are subservient to that task.

The four roles identified were:

- A. **Convening.** It is the task of the WCC to bring together people from churches, agencies, ecumenical bodies and other organizations, and provide a space where – depending on the issues around which people have been convened – fellowship can be deepened, coalitions formed, common minds be reached. The term “convening” is at times too strong, as often it is a matter of inviting and hoping – the WCC has no power to require people to respond. The priority in such “convening” is likely to be:
- a) Where there is room for serious theological and spiritual reflection – this should be the key note in all of the work of the WCC and that the WCC does best;
 - b) Where choosing the theme around which to convene people is itself a prophetic act, signalling what WCC understands as the priorities of the kingdom of God – including response to the marginalised, vulnerable and those whose voices are ignored;
 - c) Where the “convening” will contribute to the discernment of the call to and the gift of unity.

Such a convening role, as distinct from an operational one, required staff with networking and communication skills more than it requires subject specialists. The latter could often be engaged from the staff of the churches. But the WCC cannot leave itself with only networkers on its staff. Its credibility also requires it to have a number of people who are acknowledged specialists in their field.

- B. **Developing partnerships.** The WCC is not the only actor in the fields of concern with which it engages: there are other local churches, ecumenical bodies, specialized agencies, secular bodies and also those Christian organizations that are outside the membership of the WCC. Increasingly the WCC is seen as working in partnerships and coalitions with others.

One form of such partnerships is working in partnership with WCC's own member churches. Churches are to be challenges to be willing to make the time and expertise of their staff available to the wider fellowship through partnerships with the WCC; a smaller staff at WCC needed at sense of being part of a wider network of resources. Such partnerships increase the ownership of the WCC's work by the churches concerned.

Other partnerships mean working with those who have their own agendas and their own image to promote, that may only partly overlap with that of the WCC. Such partnerships were still well worthwhile, but WCC could afford to permit others to speak on its behalf in a way that implies they are speaking for the WCC. Clear

understandings of the limits of partnership and the conditions under which anyone may speak for it must be part of any partnership agreement.

- C. **Education/Communication.** The group struggled to articulate what it wanted, recognizing that it was seeking to give flesh to the constitutional aim of “developing ecumenical consciousness”. The word “communication” was heard differently by different people, and could sound as though it was concerned mainly with image and profile. That was not how the committee understood it. The committee discerned that there were at least three elements involved:
- a) Communication *from* the WCC, so that the right documents reach the right people without giving the impression that the WCC is a paper factory.
 - b) The process *within* churches of receiving the work of the WCC, and how the WCC itself could best facilitate that.
 - c) Ecumenical education of those who lead the churches, so that they *think* ecumenically and instinctively *work* ecumenically – and do not just add a few ecumenical things on top of their ordinary work and thinking.

All three are questions for the churches as well as for the WCC, but the WCC is the body that has the greatest stake in ensuring they are handled, so they are necessarily a major role for the WCC.

- D. **Advocacy and accompaniment.** This role followed from the reality of the fellowship, where each feels the other’s pain and responds in love. It could take several forms. Sometimes accompaniment, standing *with* the other, was the key. Sometimes speaking out, standing *for* the other, was the key. Often advocacy requires partnerships and coalitions, for we are stronger together. This was another point where the prophetic nature of the WCC was given expression.

The committee reflected further on the implications of what it was saying. Different stories were shared about the reception of WCC documents. From some came the news that they were invaluable for use in theological education. Others responded that elsewhere they were little used, even more so when not available in the local language. Concern was expressed as to whether the prophetic role of the WCC was given sufficient prominence; in a style of work that put precedence on convening and coalition building it becomes harder to have the prophetic edge that has been a hallmark of WCC work.

Staff were asked how they would respond if given these four as the priority roles they should play. The initial response was a welcome for greater clarity in roles that would provide staff with criteria to use as they reshape the programme work for the challenging period ahead.

The committee was clear that it had discussed so far how work should be done, but the content of what should be done remained to be considered. In broad terms, the direction of the programme work was set by the assembly, and the assembly guidelines continued to steer the themes and issues being tackled. In practical terms, however, that still left considerable flexibility.

11.2.3 The implications for programme work

The committee divided into sub-groups to consider the implications of this focus on four priority roles for each programme area. This was the point at which the committee began to engage with the content of the programme work. It noted that the term “programme” actually included activities of quite different kinds. Some work involved supporting commissions with a long history and a continually evolving agenda. Some involved limited-term projects. One project area – P5 – involved the work of an educational institution. Others were run by small staff teams in the ecumenical centre. The shape their work takes would necessarily differ.

The committee accepted the reports of the sub-groups for passing on to central committee. The committee did not have time to consider each in detail, so committee members who were not in the relevant sub-group were not bound by these recommendations.

P1 The WCC and the ecumenical movement in the 21st century

The group noted that the convening role, which was often a role that only the WCC can play, took different forms according to the issues. It included facilitating, initiating, inviting and providing space.

In forming partnerships, the key was to identify the areas where there were shared vision and goals on a particular theme, as happened on combating violence. The WCC could initiate partnerships/coalitions, for instance of women’s organizations. The WCC’s own commissions were potential partners in developing an expanded space.

The group gave some time to issues of education and communication. It urged a strengthening of the work with youth and women’s organizations as an important element in improving communication. The capacity of members of central committee to act as communicators and educators needed strengthening, so they could share in informing and raising awareness among church members. The WCC needed to be visible if it was to witness to visible unity. Strengthening the Ecumenical Officers’ Network is another way of deepening communication.

On advocacy, the group reminded the central committee of the Lund principle: “Churches should act together in all matters except those in which deep differences of conviction compel them to act separately.”

The group struggled with the request to identify priorities, as it felt the way the system worked gave insufficient background information for fulfilment of the role of a governing body. It noted, however, that the call for consultation on programme work, while right and to be affirmed, had to be set alongside the need to review programmes for stewardship purposes. Consultation did not replace accountability for governance or management.

P2 Unity, mission, evangelism and spirituality

In the view of the group, there were three criteria for assigning priorities to programme work:

1st priority: work only the WCC can do (e.g. Faith and Order commission and the commission on World Mission and Evangelism)

2nd priority: if the WCC can do it well, i.e. if others are doing it well why would WCC duplicate it?

3rd priority: all work must be seen through a theological lens.

The group applied these criteria as well as the criteria of the four roles in order to prioritise the work of P2. While it was clear that partnership was the normal mode for P2 work, it reached the conclusion that the Faith and Order commission and the commission on World Mission and Evangelism both ranked high on all criteria and were the two priorities in this programme area. The present programme structure hid them from view; they needed to be given a higher profile. The group recommended that they be made more visible.

P2 staff together with communication were to be responsible for communicating with member churches, and member churches with their constituency.

P3 Public Witness: addressing power and affirming peace

Aware that the overall criterion concerned calling one another to visible unity, the group asked first whether this was translated into public witness. This took priority over any of the four roles.

Applying the four roles, however, led the group to identify priorities as follows:

- a) The Middle East focus, including the Palestine-Israel Forum and the EAPPI programme. This was a good example of convening, partnership and accompaniment.
- b) The International Ecumenical Peace Convocation, which reflected the convening and partnership roles, together with the follow-up process towards the next assembly, which brought in education. The Ecumenical Declaration on Just Peace provided a key opportunity for effective education and communication also towards the next assembly. The group identified issues to continue to address: growing violence against women and children and the violence on the global scale. It also identified the need for deepening the theological reflection on peace-building and reconciliation.
- c) Affirmation of human dignity, which reflected the convening, partnership and advocacy roles. The focus here on human rights advocacy included the strengthening of the UN office.
- d) Living letters, focused on churches in conflict situations. These person-to-person encounters provided a strong example of accompaniment, together with an experience of, and opportunity for, in-depth communication. The group questioned why there was an extra “living letters” section in P6, and recommended it be merged with P3.

The group also recommended the development of more liturgical and theological material for all the above programme activities.

A further question for management to consider: given the interdependence of themes, should P3 and P4 perhaps be merged?

P4 Justice, diakonia and responsibility for creation

The “convening” role in this programme area entailed the creation of space for reflection, analysis and the search for new approaches, processes and strategies, as the council responded to the current crisis from a faith base – God’s promise of fullness of life. That meant:

- bridging the diverse gaps
- sharing best practice
- coherence, from listening and sharing values (e.g. justice)
- faith, theology and spirituality.

The group looked at each of the projects in the programme area to see how far they were fulfilling the four roles of convening; developing partnership; education and communication; advocacy and accompaniment.

The convening role was strongest in the project on socio and ecological justice in the context of globalization, which includes poverty wealth and ecological justice. Climate change was included here. The programme had the potential for developing partnerships; education and communication; advocacy and accompaniment.

The ACT Alliance undertakes work once generated within the WCC, and the WCC makes a strong contribution to its work. Such work requires both collaboration and theological foundation.

Among the projects in this programme area, partnership featured most strongly in Diakonia for Transformative Justice, with its regional emphasis, the Ecumenical Water Network and work on HIV/AIDS. The latter was also a key example of advocacy and accompaniment with a significant educational dimension.

There was a new educational role in the expanded remit of the Ecumenical Solidarity Fund.

P5 Education and ecumenical formation

There were now three principal activities in P5, based at Bossey: the Ecumenical Institute, the lay formation work and Ecumenical Theological Education (ETE). The general secretary intimated in his report his intention to move ETE into another programme area.

The group measured each against the four roles identified by the committee, and concluded that each matched all four, so these three activities should remain priorities. In saying that, however, the group:

- a) Affirmed that a new way of working was needed for ETE that would strengthen and develop networking in the regions.
- b) Agreed that it was wise, because of their distinct histories and identities, to separate ETE from Bossey, but urged that the two would need to continue to work closely together, particularly in their relationship with the regions.
- c) Affirmed that lay formation should remain integrated with the work at Bossey.

- d) Wished to see separate advisory groups established for ETE and for the work remaining focused at Bossey, recognizing that this entailed some variation in the remit of the commission on Education and Ecumenical Formation.

The group raised the tentative question whether, given that scholarship funds were running out, Bossey should now become financially autonomous and set free to raise its own funds.

P6 Inter-religious dialogue and communication

The group understood convening (including co-convening) as part of the core function of this programme area. So was the building of partnerships with ecumenical partners and churches who undertake inter-religious dialogue. Inter-religious formation was highly necessary, and needed to be a component in programmes of theological education. Similarly there was a need for reflection and analysis in conjunction with education, formation and communication. In consequence, inter-religious dialogue and cooperation remained a significant priority for the WCC.

The group recommended that the staff of different programmes, e.g. P3, P4 and P6, should work together so that advocacy and relationship go hand-in-hand.

In the group's view the priorities in this programme area were:

- a) Accompanying churches in situations of inter-religious conflict. Within this programme area, the term "accompaniment" needed careful consideration. The WCC and the fellowship needed to be equipped to do such accompanying. That was part of the task of P6.
- b) Inter-religious dialogue.
- c) Intra-Christian dialogue on Christian self-understanding, of the kind that equipped Christians to engage with people of other religions.

11.2.4 Comments of the committee on the sub-group reports

The committee heard a strong plea for scholarships for those who would teach in theological seminaries. Students from the global South cannot get visas to study in Europe or North America. WCC scholarships funded by government funds now have to rule out theological education. Northern institutions that once offered free places can afford to offer them no longer. This was a management issue, though it was also helpful to have it drawn to central committee's attention.

The committee received a comment from the public issues committee: "in general we are aware that there is a wide spread lack of knowledge about major programme areas. We hope that the programme committee can give attention to this, perhaps by adopting the communication methods of the youth, 'Echos', who send out regular e-mails to all central committee members updating them on their work." Given the emphasis on communication that the committee had itself made, it affirmed the need for new, low-cost ways to communicate the programme activities, and asked staff to talk with Echos to learn from their experience.

11.2.5 Recommendations from consultative bodies

The committee did not have time to process the recommendations from the consultative bodies that were included in the report of the core group.

11.2.6 Reflection on the committee's process

This was the first time that the programme committee's work had been prepared by the core group. The reports it received from the previous three meetings of the core group also reflected the operation of a new structure. The committee appreciated the preparatory report prepared by the core group, though was concerned that it went to central committee before the programme committee could respond to it. It was also important that the views it expressed should be thoroughly discussed.

The committee felt its work had improved through the core group's work, but there was still room for further improvement. Either a new way of working needed to be found that enabled the committee to fulfil its function or else the structure needed to be changed. The committee agreed:

- That it would like to see the core group continue;
- That the core group would solicit from programme committee members proposals for improving the process;
- That the core group would seek to find a way to prepare its preliminary report earlier, if possible a month before central committee meets;
- That the preliminary report should be a draft of a possible final report, so that the programme committee could spend its time discussing it.

11.3 Actions arising from the report of the programme committee

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a decision session and invited Ms Lois McCullough Dauway, moderator of the programme committee, to present the committee's recommendations.

The central committee approved by consensus:

- to affirm the four key roles for the programme work outlined in the report, and to ask the general secretary and senior staff to use these as criteria in fulfilling the programme work.
- to acknowledge the unsustainability of the present programme plans, and ask the general secretary and senior management to continue, in consultation with the core group of the programme committee, their work of reorganizing and restructuring the programme work in a way that pursues the objectives set by the assembly while making it sustainable in terms both of finance and staff capacity.
- to recall the criteria adopted at the last assembly, and affirm that these should be used as core criteria in any restructuring. These are:
 - a) to keep the focus on what the WCC uniquely might do as a global fellowship of churches in providing leadership to the whole of the ecumenical movement;
 - b) to do less, to do it well, in an integrated, collaborative and interactive approach;

- c) to lift up its central task of the churches calling one another to visible unity;
 - d) to keep in tension the work of dialogue and advocacy, of building relationships and promoting social witness among churches and with different sectors in society;
 - e) to foster greater ownership and participation by the churches;
 - f) to bring a prophetic voice and witness to the world in addressing the urgent and turbulent issues of our times in a focused way;
 - g) to communicate WCC activities to the churches and the world in a timely and imaginative way.
- to take note of the affirmations and recommendations on the specific programme areas.
 - to affirm the continuing mandate of the programme committee core group, and authorize the executive committee to appoint, from among members of the programme committee, to vacancies when they occur.
 - to instruct that the work of the core group be subject to the review, discussion and approval of the programme committee before coming to central committee.

12 PERMANENT COMMITTEE ON CONSENSUS AND COLLABORATION

12.1 Report of the permanent committee

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session. Archbishop Bernard Ntahoturi and Rev. Dr Sharon Watkins presented the report of the permanent committee on consensus and collaboration, noting that the meeting was held over a year ago, that the executive committee had already received and acted upon this report, and that several of the recommendations had already been accomplished. After discussion, the central committee received the report and forwarded it to the policy reference committee for consideration.

12.2 Actions arising from the report of the permanent committee

Rev. Dr Margaretha M. Hendriks-Ririmasse moderated a decision session. Upon recommendation of the policy reference committee, the central committee approved by consensus:

- to affirm the work of the permanent committee on consensus and collaboration;
- to note that the recommendations of the permanent committee included in its report of 4 to 8 July 2008 had largely been implemented, including reflections on the expanded assembly, issues related to the mid-term evaluation, improved intentional attention to consensus process issues, including training by qualified resource persons, and continuing close collaboration with the Faith and Order commission on matters of common interest.

13 REPORT FROM THE PRESIDENTS

Rev. Dr Walter Altmann moderated a hearing session. He noted that the work which was entrusted to the presidents at the last central committee was completed. The charge from the central committee to the presidents was as follows:

to request the presidents, in consultation with the officers, to initiate a thorough evaluation of all the issues related to the process concerning the possible extension of the term of the general secretary. Such an evaluation would seek to increase confidence, transparency and trust, to identify gaps in the council's internal processes and procedures, and to bring about truth, reconciliation and healing within the fellowship of the World Council of Churches. The report of this evaluation will be given to the executive committee in September 2008 and will be communicated to all central committee members.

The presidents submitted their report to the September 2008 meeting of the executive committee, and the complete report is printed as Appendix III in those minutes. The report was immediately communicated to all members of the central committee.

The central committee expressed its deep appreciation of the diligent work of the presidents in carrying out the task assigned to them, and asked that the report also be appended to the minutes of this session (see Appendix VI).

14 ECUMENISM IN THE 21ST CENTURY

Rev. Dr Margaretha M. Hendriks-Ririmasse moderated a decision session. It was noted that no hearing session had been held on the interim report of the continuation committee on ecumenism in the 21st century. The report was considered by the policy reference committee. Upon recommendation of that committee, the central committee approved by consensus:

- to forward the interim report of the continuation committee on ecumenism in the 21st century to member churches and ecumenical partners with an invitation to share their comments to the report and suggestions for further work of the committee with the WCC secretariat by the end of August of 2010.

15 WORKING GROUP ON GOVERNANCE

15.1 Report of the governance group

Rev. Dr Walter Altmann moderated a hearing session and invited Ms Arja Birgitta Rantakari to present the report of the working group on governance, accountability and staff policy. Ms Rantakari noted that the governance group had undertaken its work with a profound commitment to a strong World Council of Churches and global ecumenical movement. She then invited Ms Anne Glynn-Mackoul and Dr David Robin Goodbourn to assist her in presenting the report. The narrative portion of the report is printed as Appendix VII to these minutes.

In discussion, members of the central committee deeply appreciated the profound contribution this report makes to the development of the Common Understanding and Vision (CUV) in the life of the council. Specific comments included:

- the desire for further elaboration of the conciliarity of the council
- a concern that the emphasis on small skilled groups could undermine the commitment to balance and participation
- a concern that the idea of rotational committee membership could result in a loss of continuity and institutional memory
- a desire to be given information on the cost of governance as a percentage of the council's operating budget
- to appeal to better integrate income development into governance functions
- the desire to address the persistent confusion around the role of advisory bodies
- a strong concern that the underlying assumptions of the report represent a specifically-northern style of management
- a concern that power continues to be concentrated in the executive committee, and that within this central committee there can sometimes be a dynamic of distrust between these two levels of governance
- a wish to see the work of the assembly's programme guidelines committee better reflected in the report
- a desire for the governance group to address the confusion around *the ex-officio* status of the general secretary among the officers, such that the general secretary seems to exercise governance, as well as management, functions
- a concern for the ambiguous role of the presidents
- a desire for engagement of the churches with this report
- tremendous appreciation for the helpful distinction between governance and management

The moderator invited the central committee to refer the report of the governance group to the nominations committee. Dr Audeh B. Quawas raised a point of order, stating that the consideration of these matters falls outside the mandate of the nominations committee as defined in the Rules. The moderator ruled that the point of order was correct, commenting that this indicates how much work is needed to clarify governance structures. He noted that it has been the long-standing practice of the council to make use of the nominations committee for consideration of matters such as these. After discussion, a course of action was accepted whereby the moderator, the general secretary and the moderator of the nominations committee would appoint an ad hoc committee for consideration of the governance group's report, to report to the nominations committee.

15.2 Actions arising from the report of the governance group

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a decision session. Justice Sophia O.A. Adinyira presented the recommendations of the nominations committee

regarding the report of the working group on governance, accountability and staff policy. She noted that, as directed by the central committee at its previous session, an ad hoc group had prepared the nomination committee's discussion.

After extended discussion and revision of the recommendations, the central committee approved by consensus:

- to receive the report of the working group on governance, accountability and staff policy and warmly thank the members of the working group for the work undertaken.
- to encourage the governance review continuation group to continue to work in the spirit of the CUV where the WCC as an organization, as a fellowship of churches and an instrument for strengthening the ecumenical movement and its institutional profile (CUV 3.13).

Immediate actions

- to receive the revised remit for the audit committee as described in GEN 10, Annex 4 Rev and instruct the general secretary to engage in a consultation process with the present audit committee and in conjunction with the governance review continuation group to finalize the remit with a report for approval and nomination of the audit committee at the executive committee in February 2010. The final remit shall include the following:
 - a) The central committee shall appoint the audit committee
 - b) The audit committee shall report directly to the executive committee and distribute the reports to the central committee
 - c) The audit committee shall be composed of four to six members of whom two or three shall be members of the executive committee who are not also members of the finance, personnel or other committees or core groups and two or three external members who are experts in these areas.
- to delegate to the next executive committee the appointment of the audit committee.
- to create a personnel committee with the remit described in Appendix VIII of these minutes.
- to delegate, on this occasion, to the executive committee the appointment of the personnel committee at its next meeting in 2010.
- to require the new general secretary to provide an early report to the executive committee on how the Geneva-based operation will be managed effectively.
- to encourage the members and staff to reflect further on how to design meetings (including agenda and structure), communication and information sharing for the coherence of the work of the WCC and the whole ecumenical movement.
- to encourage the improvement of integrated planning (holding together programmes, human resources and financial planning).

Middle and longer term actions

- to acknowledge the opportunities highlighted by the *working group on governance, accountability and staff policy* for the future shape of governance structures.
- to agree that the *working group on governance, accountability and staff policy* continues its work until the executive committee meets in February 2010 and appoints a governance review continuation group. The continuation group shall include some of the members of the working group and also include wider representation from the central committee. In addition, the nominations committee recommends the following provisions:
 - a) To consult with the churches concerning the future shape of governance structures, and the partners concerning programme, as discussed in paragraphs 8.1 to 8.9 of GEN 10.
 - b) To further elaborate on the roles of the presidents and officers (moderator, vice-moderators and general secretary).
 - c) To consider the best use of available financial resources and intensify efforts in income generation.
 - d) To review the constitution and rules:
 - i) through the work of the governance review continuation group;
 - ii) at the next central committee meeting in 2011 a policy reference committee shall be entrusted with the constitutional review;
 - iii) the central committee in 2011 will appoint a constitutional committee which will report to the central committee meeting in 2012.
- to evaluate the roles, functions and mandates of the committees, commissions, advisory groups and reference groups so as to ensure greater integration and collaboration.
- to bring recommendations for appropriate action to an early meeting of the executive committee.

16 NOMINATIONS

16.1 First presentation of nominations

Rev. Dr Samuel Kobia presented proposed changes to membership of governing bodies and consultative groups. The central committee received the document and referred it to the nominations committee for consideration.

The general secretary then presented the proposed changes to the by-laws of several commissions. It was noted that, as with the consideration of the governance group report, the consideration of these by-laws does not fall within the mandate of the nominations committee. It has, however, been the practice of the central committee to use the nominations committee for addressing of matters of this type. The committee therefore agreed to forward the proposals to the nominations committee.

16.2 Report of the nominations committee

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a decisions session. Rev. Dr Paul Gardner reported on behalf of the moderator of the nominations committee, Bishop Samuel Robert Azariah, who had to leave the meeting early.

16.3 Naming the “youth body”

Dr Audeh B. Quawas presented the recommendation of the nominations committee that the “youth body” established by the central committee after the 9th assembly be named by the central committee “Echos – commission on youth in the ecumenical movement”. The recommendation was approved by consensus.

16.4 Bylaws for the CWME, CCIA, EEF and Echos

Dr Audeh B. Quawas presented the recommendations of the nominations committee regarding new or revised by-laws for the commission on world mission and evangelism, the commission of the churches on international affairs, the commission on education and ecumenical formation, and Echos – commission on youth in the ecumenical movement.

After discussion and refinement of the recommendations, the four sets of by-laws (as printed in Appendices IX-XII) were approved by consensus.

16.5 The membership of governing and consultative bodies

Rev. Dr Paul Gardner presented the recommendations of the nominations committee regarding membership of governing and consultative bodies. After extended discussion regarding the assembly planning committee, the central committee approved by consensus:

- to adopt the following changes in the membership of the central committee:
 - Rev. Bao Jiayan, associate general secretary of the China Christian Council, to replace Ms Chen Meilin
 - Dr Agedew Redie, Ethiopian Orthodox Tewahedo Church, to replace Dr Nigussu Legesse
 - Rev. Kjetil Aano, vice-moderator of the Church of Norway Council on Ecumenical and International Relations, to replace Rev. Ingrid Van Nilsen
 - Rev. Dr Idosa Wakseyoum Negeri, president of Ethiopian Evangelical Church Mekane Yesus, to replace Dr Iteffa Gobena Molte
- to adopt the following change in the membership of the permanent committee:
 - Dr Agedew Redie, Ethiopian Orthodox Tewahedo Church, to replace Dr Nigussu Legesse.
- to establish an assembly planning committee consisting of 16 (sixteen) members of the WCC central committee, and 8 (eight) representatives of ecumenical organizations. In addition to that, the moderator of the local planning committee hosting the 10th assembly shall be *ex officio* to the assembly planning committee, plus the Echos moderator and one appointed by EDAN.
- to adopt the following names for the assembly planning committee:

Rev. Dr Moiserale Prince Dibeela, United Congregational Church of Southern Africa
 Mr Itayi Ndunzo, Methodist Church in Zimbabwe
 Ms Hae-Sun Jung, Korean Methodist Church
 Ms Alison Jane Preston, Anglican Church of Australia (former ADC member)
 Rev. Heike Bosien, Evangelical Church in Germany, Württemberg (former ADC member)
 Rev. Aaro Rytönen, Evangelical-Lutheran Church of Finland
 Rev. Dr Paul Gardner, Moravian Church in Jamaica (former ADC member)
 Dr Evelyn Parker, Christian Methodist Episcopal Church
 Rev. Sanele Lavatai, Methodist Church of Samoa
 H.E. Metropolitan Prof. Dr Gennadios of Sassima, Ecumenical Patriarchate (former ADC member)
 Ms Outi Vasko, Orthodox Church of Finland/Syndesmos – World Fellowship of Orthodox Youth (former ADC member)
 H.E. Metropolitan Prof. Dr Nifon of Targoviste, Romanian Orthodox Church
 Mrs Margarita Nelyubova, Russian Orthodox Church (Moscow Patriarchate)
 Dr Audeh B. Quawas, Greek Orthodox Patriarchate of Jerusalem
 H.E. Metropolitan Mor Eustathius Matta Roham, Syrian Orthodox Patriarchate of Antioch and All the East
 Archbishop Vicken Aykazian, Armenian Apostolic Church (Mother See of Holy Etchmiadzin)

- to instruct the general secretary to invite partner ecumenical organizations to nominate representatives to the membership of the assembly planning committee (1 CWCs, 1 REOs, 2 Specialized Ministries, 1 NCC, 1 IEO, 1 RCC, and 1 Pentecostal)
- to adopt the following appointments in the Echos commission:
 - Ms Diana Fernandes dos Santos as moderator of Echos
 - Ms Iyabo Oyekola as vice-moderator of Echos
- to adopt the following changes in the world membership of the Echos commission:
 - Ms Irena D'Aloisio (Syndesmos Fellowship of Orthodox Youth) to replace Mr Ionut Tudorie (Romanian Orthodox Church)
 - Ms Sepiuta Camellia Hala'api'api (Anglican Church in Aotearoa, New Zealand & Polynesia, Fiji) to replace Ms Tasmania Afereti (Methodist, Samoa)
 - Dr Ho Yan Au (Pui Ching Road Baptist Church, Hong Kong) to replace Mr Keelan Downton (Pentecostal, USA)
 - Mr Victor Liza Jaramillo (Iglesia Metodista, Peru) to replace Mr Davis Cela Heffel (Lutheran, Argentina)
 - Mr E. Timotheus Kamaboakai (YMCA, Liberia) to replace Ms Sophia Gergis (YMCA, Egypt)
- to mandate the executive committee (in consultation with member churches in the Middle East and the Echos commission) to replace Ms Monica Coll (Presbyterian, Cuba) by a youth from the Middle East.

- to appoint Fr Vineeth Koshy (Malankara Orthodox Syrian Church) to the continuation committee on ecumenism in the 21st century.
- to include in the WCC delegation to the Edinburgh centennial the following names:
Ms Anastasia Vassiliadou, Greece, Ms Clara Minoo Muthuka, Kenya, Ms Megan O’Callaghan, New Zealand, Ms Nayiri Baljian, Armenian Apostolic Church, USA (current young members of CWME) as well as Mr Jec Borlado, Philippines (Echos) and Ms Adele Djomo Ngomedje, Cameroon/UK, former intern with CWME (current members of the Edinburgh 2010 youth reference committee).
- to adopt that in the event of a vacancy, the churches submitting changes in the membership of governing and consultative bodies include a rationale when balances are not met.

In response to a question, it was clarified that the “*ex officio*” members of the assembly planning committee have the same status and rights of participation as the other members of the committee.

Following a proposal from the floor that the central committee elect the moderator of the assembly planning committee, but that this matter had not been prepared for action at this time, the central committee approved by consensus:

- to delegate to the executive committee the appointment of the moderator of the assembly planning committee.

H.E. Archbishop Aristarchos of Constantina, Greek Orthodox Patriarchate of Jerusalem, wished to be minuted as opposed to the inclusion of Pentecostals in the assembly planning committee.

16.6 Proposal from the women presidents

Dame Dr Mary Tanner spoke on behalf of herself, Rev. Dr Ofelia Ortega Suárez, and Rev. Dr Bernice Powell Jackson, the three women presidents. She stated:

“The three women presidents wish to express publicly and to place on record our great disappointment at the situation in which the WCC will find itself at the end of 2009, with not a single woman in senior staff leadership. This concern, we know, is not ours alone and has been shared with us by many sisters and brothers on this central committee. Moreover, as of January 1, it is our understanding that there will be only men of European descent in the most senior level of staff leadership of the WCC.

“Moderator, as long ago as 1981 I took the recommendations from the Sheffield Consultation on *The Community of Women and Men in the Church Study* to the central committee in Dresden. I did so with great trepidation. However, that central committee committed itself to ‘work towards’ 50% participation of women and men in the different aspects of the life and work of the WCC. Now, a generation later and nearly a decade into the 21st century, we presidents need to express our sadness that the WCC seems to have moved away from that prophetic and hard won commitment.”

Dr Tanner then proposed wording for a specific recommendation voicing the central committee's concern about the lack of balances in staff leadership. With deep appreciation for the intervention of the three women presidents, and strong unanimity on the urgency of the concerns they raised, the central committee approved by consensus:

- that those responsible for staff appointments give due attention to regional, confessional and gender balances among the staff and in particular to the commitment of the central committee to the presence of women in all levels of staff leadership groups.

16.7 Proposal from the Pacific churches

President John Doom, speaking on behalf of the Pacific member churches, proposed:

“that the central committee designate Rev Dr Samuel Kobia as World Council of Churches Honorary Ambassador for Human Rights and World Peace.”

Mr Doom stated that this proposal grew out of a desire to continue to draw upon the vast experience and public credibility of Dr Kobia for the benefit of the churches and their witness in the world.

Central committee members deeply appreciated the sentiment of the proposal and its affirmation of Dr Kobia's leadership in areas of public witness. Additionally, the committee felt that the proposal raised important questions about the manner in which the ecumenical movement honors and draws upon the wisdom and experience of its “elders.” It was noted that the new general secretary will be the public spokesperson for the council, and that there could be some confusion between this proposed “honorary ambassadorship” and the normal role of the general secretary. Mr Doom's proposal was therefore amended to add:

“that the moderator and incoming general secretary develop a brief memorandum relating to the role of a ‘WCC Honorary Ambassador for Human Rights and World Peace.’”

After discussion of both the procedural and substantive aspects of the proposal, the central committee approved by consensus

- that the above proposals be referred to the governance committee, with their consideration to include how we honour our past leaders, with decisions to be taken by the executive committee in February 2010.

17 STAFFING

Rev. Dr Walter Altmann moderated a closed hearing session and invited Rev. Dr Samuel Kobia to present the report on staffing matters.

17.1 Appointments

Dr Kobia introduced the written report and stated that it was for information only; no matters were presented for central committee approval at this time.

Ms Anne Glynn-Mackoul raised a point of order, stating that under Rule XII.3.a, the central committee is the body to appoint programme directors, and that therefore this body

must act on the appointments of the Programme Director for Public Witness and Director of CCIA and the Programme Director for Justice, Diakonia and Responsibility for Creation.

Rev. Dr Samuel Kobia responded that it was his understanding that the Rules are referring, in this case, to the newly renamed positions of Associate General Secretary for Management and Associate General Secretary for Programme, and not to all positions which bear the title “programme director.”

Dr Soritua Albert Ernst Nababan raised a point of order that the general secretary be allowed to finish his report before the moderator makes a ruling on Ms Glynn-Mackoul’s point of order.

The moderator concurred with this suggestion, and invited the general secretary to continue.

Rev. Dr Samuel Kobia continued by stating that, at the February 2009 meeting of the executive committee, the finance committee narrative report suggested that “as a general rule, new recruitments should not be planned systematically to replace staff leaving in 2009 and 2010.” (Feb 2009 8.2.10) In response to this suggestion, the executive committee approved that “exceptional recruitments for 2010 be made without unfavorable impact” to the budget.

The general secretary reported that he had interpreted this decision as an instruction not to recruit from outside the existing staff, and had therefore found himself highly constrained in his ability to adequately staff the programmatic work of the council. He noted that, in this situation in which he could only look to internal transfers, he deeply regretted that it had been impossible to maintain a balance of gender in the senior levels of leadership.

The moderator then returned to the point of order raised by Ms Glynn-Mackoul. He stated that the officers, in making interim appointments, and the executive committee, ratifying those appointments, had acted upon the understanding that these positions fell under Rule XII.3.b. He noted that the proposed revisions to Rule XII.3 make this point clear, but that all of the revisions of the Rules were held over without approval at the last meeting of the central committee. He therefore ruled against the point of order.

Ms Anne Glynn-Mackoul stated that she would challenge the ruling of the moderator on her point of order, based on the premise that the Rules stand as they are until there is a decision to change them, and that this particular rule can only be changed by action of the assembly.

Without debate, the moderator put the question to the central committee whether the committee concurred with the ruling of the moderator. The central committee was evenly divided on the matter. The moderator then called for debate.

Several members expressed their disappointment that the executive committee took a decision on these appointments just days before the meeting of the central committee, when there was clearly no pressure of time requiring that the executive act on behalf of the central committee. It was also noted that repeated restructuring and re-titling of staff positions had made it more difficult to interpret the Rules. It was felt that, regardless of future intentions to amend the Rules, the currently standing Rules must be scrupulously

followed, as a matter of principal. One of the presidents stated that he felt that the policy implications of an all-male leadership were too significant to be justified by resort to a procedural or financial rationale.

Rev. Dr Fernando Enns proposed that the central committee move to a decision session, and act to ratify the two appointments in question. The central committee approved by consensus to move to a closed decision session.

It was noted that this situation pointed yet again to the confusion on the role and authority of the executive committee, as had been clearly named in the report of the governance group. The moderator therefore proposed that the procedural aspects of this situation be referred to the continuation committee of the governance group, for consideration and recommendation.

Discussion continued on the proposal of Dr Enns, that the central committee ratify the action of the executive committee. In response to a question, it was clarified that the executive committee intended, in its action, to make proper appointments, and not only to continue the interim status of the appointments.

The general secretary was asked to give information on the overall balances of the staff leadership. He stated that the staff executive group is comprised of 17 people, 2 of whom are women, and 2 of whom are from the global south. The staff leadership group is comprised of 7 people, only one of whom is a woman; 3 are from the global south, but all these 3 will be leaving the council by the end of 2009. The general secretary stated his deep embarrassment that he was prevented from leaving the staffing situation in a better balance, and noted that his successor will find it an extremely difficult situation to redress.

Several members pleaded that the balances within the council are a matter of justice and of theological importance, and ought not to be driven by financial concerns. It was noted that the staff leadership is also imbalanced in terms of confession. Many members felt that the “freeze on external hiring” was a deeply unfortunate decision. It was hoped that there could be greater clarity on the accountability of the executive committee to exercise its role within the policy mandates of the central committee.

The central committee then approved by consensus:

- to take the view that the executive committee recommends the appointments of Dr Mathews George as Programme Director for Public Witness and Director of CCIA, and of Dr Rogate Mshana as Programme Director for Justice, Diakonia and Responsibility for Creation, to be ratified by the central committee.
- to ratify the two appointments of Programme Director for Public Witness and Director of CCIA, and Programme Director for Justice, Diakonia and Responsibility for Creation.
- to request the continuation committee on governance work with the personnel committee to review the rules on appointment of staff.
- to request the executive committee reconsider its decision to mandate only internal staff transfers.

Ms Anne Glynn-Mackoul wished to be minuted as objecting to the action as “ratification” when she felt that the Rules clearly called for an “election.” Ms Carmencita Karagdag wished her dissent to be minuted.

The central committee further requested that the staffing report regularly contain an analysis of balances and a complete list of the staff of the council.

The central committee then received the remainder of the staffing report, as printed here, with appreciation.

17.2 Contract Extensions

The executive committee approved the following for contract extensions:

- Rev. Deborah DeWINTER, whose contract ends on 31 August 2010. An extension of this contract will render it indefinite starting 1 September 2010.
- Father Gervasis KARUMATHY, whose contract ends on 31 December 2010, a second three-year extension from 1 January 2011 to 31 December 2013. The seconding body, the Pontifical Council for Promoting Christian Unity (PCPCU) has been consulted and fully supports the extension.
- Rev. Dr Odair MATEUS, whose contract ends on 31 December 2010, a second three-year extension from 1 January 2011 to 31 December 2013.

17.3 Vacancies

There are no new vacancies to be opened at this time.

17.4 Update on staffing since last central committee, February 2008

The executive committee, at their meeting in Geneva, 11-12 February 2008 authorized the opening of a vacancy for the position of Programme Executive: Economic Justice:

- Ms Athena PERALTA has been invited to continue her services as Consultant on Poverty, Wealth and Ecology: Impact of economic Globalization, until 31 December 2009. She is located in Manila, The Philippines.

The following staff members have assumed their responsibilities:

- Rev. Dr John GIBAUT (Anglican Church of Canada), Director of Faith and Order, started work on 1 January 2008.
- Rev. Dr Daniel BUDA (Romanian Orthodox Church), Programme Executive for Church and Ecumenical Relations, started work on 1 January 2009.
- Dr Nigussu LEGESSE (Ethiopian Orthodox Tewahedo Church), Programme Executive for Regional Relations, started work on 1 May 2009.
- Rev. Dr Hielke WOLTERS (Protestant Church in the Netherlands), IMD Director as of 1 July 2009 (transfer).

The following staff, interns, and consultants have been appointed under the authority of the general secretary:

- Mr Carlos SINTADO Consultant for Scholarships Project, started work on 1 April 2008.
- Mr Daniel RICHARDS (Greek Orthodox Patriarchate of Jerusalem), EAPPI Local Programme Coordinator in Jerusalem, started work on 4 July 2008.
- Mrs Kelly BROWNLEE (United Methodist Church), USA, Development Officer Foundations, started work on 7 July 2008.
- Ms Nan BRAUNSCHWEIGER (Church of Scotland), as IEPC Coordinator, effective 1 September 2008.
- Mr Gorden SIMANGO (United Church of Christ in Zimbabwe), Programme Coordinator, ACT Development, started work on 20 November 2008.
- Ms Maria Cazilda CHAVEZ QUISPE (Methodist Church in Bolivia), Bolivia, Indigenous Peoples Consultant, started work on 1 December 2008.
- Mr Lawrence Michael John BAXTER-BROWN (Church of England), Consultant for Evangelism, started work on 15 January 2009.
- Mr Packiaraj ASIRVATHAM (Church of South India), Youth Intern, started work on 1 February 2009.
- Ms Emma Louise HALGREN (Uniting Church in Australia), Youth Intern, started work on 1 February 2009.
- Mr James MACHARIA (Presbyterian Church in Kenya), Youth Intern, started work on 1 February 2009.
- Ms Aikaterini PEKRIDOU (Church of Greece), Youth Intern, started work on 1 February 2009.
- Mr Mark TAYLOR (United Reformed Church), Youth Intern, started work on 1 February 2009.
- Mr Calle ALMEDAL (Roman Catholic), Consultant for “HIV Competent Church”, started work on 16 April 2009.
- Mr Manuel QUINTERO (Reformed-Presbyterian Church of Cuba), International Coordinator for EAPPI, started work on 1 August 2009.
- Mr Nader MUADDI (Greek Orthodox, Patriarchate of Jerusalem), EAPPI Advocacy Officer in Jerusalem, hired through ICC, started work on 3 August 2009.
- Rev. Sang Youn LEE (The Korean Methodist Church), Income Development Consultant, will start work on 1 September 2009.
- Mr Lambert Chitranjan Devadasen SOLOMON (Church of South India), Communication Officer for the Palestine Israel Ecumenical Forum, will start work on 1 September 2009.

The following administrative, specialized and house staff has been appointed under the authority of the general secretary:

- Mr Jonathan REAMONN, Administrative Assistant, Communication, started work on 1 February 2008.
- Ms Christine DELEVAUX, Receptionist, Ecumenical Institute Bossey, started work on 1 March 2008.
- Mr John ASHER, Office Administrator & Programme Assistant, US Office, started work on 24 March 2008.
- Ms Maria Cristina RENDON, Project Assistant P1, started work on 19 May 2008.
- Mr Jean-Michel PARIS, French Translator, started work on 1 June 2008.
- Ms Muriel Victoria BATACLAN, Programme and Fundraising Assistant, started work on 11 June 2008.
- Mr Raphaël MATTHEY, Assistant Library Cataloguer, started work on 01 September 2008.
- Ms Anaëlle RACORDON, stagiaire in the WCC Library, started on 1 September 2008.
- Ms Elizabeth LEE, Project Assistant to the UN office in New York, started work on 2 September 2008.
- Mrs Betty Edith BRAUN, Receptionist, Ecumenical Institute Bossey, started work on 1 October 2008.
- Ms Lalaine REYES, Project Accountant, started work on 1 November 2008.
- Mr Gorden SIMANGO, Programme Coordinator - ACT Development, started work on 20 November 2008.
- Mr Julien SIMON, Assistant Archivist, started work on 1 December 2008.
- Mr Samir RAHMANI, Dishwasher - Ecumenical Institute Bossey, started work on 1 January 2009.
- Ms Andrea TALANCHA ROSAS, Housekeeper - Ecumenical Institute Bossey, started work on 1 January 2009.
- Ms Najat EL-AMIRI DRABI, Housekeeper - Ecumenical Institute Bossey, started work on 9 February 2009.
- Mr Jean-Nicolas BAZIN (Reformed Church of France), Coordinator for Finance, Services and Administration (FS&A) and IT Manager from 1 April 2009. Mr. Bazin has been interim coordinator of FS&A since March 2008.
- Ms Greta HOVDA, Project Assistant for the Project on Human Rights, started work on 3 June 2009.
- Ms Marcia BAUER-KAPANCI, English Teacher - Ecumenical Institute Bossey, started work on 15 June 2009.
- Ms Céline GENOUD DIAKOFF, Receptionist – Ecumenical Institute Bossey, started work on 1 July 2009.

17.5 Departures

The following staff left the services of the council since February 2008:

- Rev. Dr Kersten STORCH, programme executive in Unity, Mission, Evangelism and Spirituality, on 29 February 2008.
- Mr Feiloakitau TEVI, Executive Secretary for the Diakonia and Solidarity Team, WCC office in the Pacific, on 29 February 2008.
- Mr Nelson ARIOLE, Dishwasher at the Ecumenical Institute, on 29 February 2008.
- Ms Denise Von-ARX, Project Assistant – Migration and Social Justice, on 30 April 2008.
- Mr Michiel HARDON, Programme Executive, Economic Justice, on 1 May 2008.
- Ms Jennifer ROSKE, Project Assistant, Decade to Overcome Violence, on 1 May 2008.
- Ms Denyse LEGER, Coordinating Librarian, on 31 May 2008.
- Rev. Dr Geiko MULLER-FAHRENHOLZ, Consultant/IEPC, on 30 June 2008.
- Rev. Dr Hans UCKO, Programme Executive in the Inter-religious Dialogue and Cooperation programme, on 30 June 2008.
- Ms Samia OURAIED, Administrative Assistant in the programme, Unity, Mission, Evangelism and Spirituality, on 31 July 2008.
- Ms Valentina MAGGIULLI, Local Programme Coordinator for EAPPI Jerusalem, on 31 August 2008.
- Rev. Matti PEIPONEN, Programme Executive in Justice, Peace and Creation, on 31 August 2008.
- Mr Julien SIMON, Library Assistant, on 31 August 2008.
- Mr Simon OXLEY, Programme Executive, on 30 November 2008.
- Ms Anna EISENHOFER, Project Assistant in Health and Healing, on 1 December 2008.
- Ms Jacinta Mwikali MAINGI, Regional Ecumenical Consultant on HIV/AIDS, Kenya, on 31 December 2008.
- Mr Ian ALEXANDER, EAPPI Coordinator, on 31 December 2008.
- Rev. Dr André KARAMAGA, Programme Executive for Justice, Diakonia and Responsibility for Creation, on 31 December 2008.
- Ms Ursula ZIERL, Administrative Assistant, General Secretariat, on 31 December 2008.
- Mrs Maria VACCARO, “Aide de maison”, Ecumenical Institute, on 31 December 2008.
- Ms Tania ZARRAGA, Project Assistant in the programme, Justice, Peace and Creation, on 31 December 2008.

- Ms Estelle CLERC, Coordinator of Academic Affairs and Human Resources Officer at the Ecumenical Institute Bossey, on 31 December 2008.
- Rev. Fr Kwame LABI, Urban Rural Mission (URM) Consultant, on 31 January 2009.
- Mr Henrik HANSSON, Youth Intern, on 31 January 2009.
- Ms Hotavia PORTER, Youth Intern, on 31 January 2009.
- Mr Carlos SINTADO, Consultant for Scholarships Project, on 31 March 2009.
- Ms Marie THEVOZ, Receptionist - Ecumenical Institute Bossey, on 31 March 2009.
- Ms Marta PALMA, Advisor to the WCC General Secretary on Children's Issues, on 31 March 2009.
- Mr Jean-Christian VILLAT, CIS Manager, on 31 May 2009.
- Ms Anaëlle RACORDON, stagiaire in the WCC Library, on 31 May 2009.
- Ms Natalie MAXSON, Programme Executive for Youth, on 31 July 2009.
- Mr Antsa RAKOTOARISOA, Youth Intern, on 31 July 2009.
- Ms Johanna NICOLE-STRANDELL, Project Accountant WCC, on 31 July 2009.
- Ms Brigitte SCHNEIDER, Project Assistant – Scholarships, on 31 July 2009.

The following staff will leave the services of the Council in 2009:

- Ms Matilda SVENSSON, EAPPI Communication and Advocacy Officer in Jerusalem, on 31 August 2009.
- Ms Cristina DE VAJAY, Publications Assistant – Communication, on 31 August 2009.
- Mr Jonathan REAMONN, Administrative Assistant – Communication, on 4 September 2009.
- Ms Marcia BAUER-KAPANCI, English Teacher – Ecumenical Institute Bossey, on 11 September 2009.
- Dr Aruna GNANADASON (Church of South India) Executive Director for Planning and Integration, on 30 September 2009.
- Rev. Elenora Giddings IVORY (Presbyterian Church, USA), Programme Director for Public Witness and Director of CCIA, on 30 September 2009.
- Ms Simone ERGAS, Administrative Assistant in the General Secretariat, on 30 September 2009.
- Mr Daniel RICHARDS (Greek Orthodox, Patriarchate of Jerusalem), EAPPI Local Programme Coordinator in Jerusalem, on 5 October 2009.
- Mr John ASHER, Office Administrator & Programme Assistant, US Office, on 31 October 2009.
- Ms Luzia WEHRLE, Programme Assistant, on 31 October 2009.

- Dr William TEMU (Roman Catholic), Associate General Secretary for Programme, on 31 December 2009.
- Rev. Dr Dietrich WERNER, Programme Consultant for Ecumenical Theological Education (ETE), on 31 December 2009.
- Ms Greta HOVDA, Project Assistant for the Project on Human Rights, on 31 December 2009.
- Dr Tharcisse GATWA, Regional consultancy of WCC/ETE for Africa, on 31 December 2009.
- Dr Antone HOPE, Regional consultancy of WCC/ETE for Asia, on 31 December 2009.
- Mr Mirosław MATRENCZYK, Programme Executive, Eastern Europe Office, on 31 December 2009.

17.6 Seconded staff for the year 2009

The general secretary presented information on seconded staff for the year 2009 (see Appendix XIII).

17.7 Former Staff

At the request of the executive committee, information on former staff from two regions (Africa and Asia) as well as those from the Orthodox tradition was shared with the central committee.

18 CLOSING ACTIONS

18.1 Evaluation

The central committee received a summary of the evaluation from the February 2008 meeting, and was invited to present their written evaluation on this meeting.

18.2 Dates of future meetings

Rev. Dr Samuel Kobia informed the central committee of the following meeting dates:

- 16-23 February 2011 in Geneva
- 29 August–5 September 2012

Rev. Dr Samuel Kobia also informed the central committee of the following executive committee meeting dates:

23-26 February 2010 at Bossey
 14-17 September 2010 near Edinburgh, Scotland
 14-15 February 2011 in Geneva
 13-16 September 2011 14-17 February 2012
 27-28 August 2012
 19-22 February 2013 in Geneva

18.3 Appreciation

The moderator expressed a deep feeling of gratitude for this meeting and for all who participated with a spirit of cooperation. He particularly thanked the churches in the four locations that had issued invitations for the assembly, and remarked that these invitations reflect the vitality and depth of ecumenical commitment in all parts of the world.

He then, on behalf of the officers, expressed thanks and appreciation to:

- the members of the central committee for their active participation and commitment to the deliberations and actions of the meeting;
- all those who had attended the meeting in various capacities for their participation;
- all those who led us in worship over the week;
- the vice-moderators for moderating some of the decision sessions and those who moderated during the hearing sessions;
- the moderators, vice-moderators, rapporteurs and those who served on committees;
- the general secretary Rev. Dr Samuel Kobia for his leadership and commitment to the ecumenical movement and the council;
- the advisor/consultant on consensus, Dr Jill Tabart, for her helpful counsel during this meeting where important decisions were taken smoothly thanks in large part to her wisdom and work with the officers;
- the deputy general secretary, Mr Georges Lemopoulos and the assistant to the general secretary, Ms. Catherine Christ-Taha, for their help in preparations for this meeting of the central committee;
- and all the staff of the council.

The general secretary expressed his gratitude to the moderator and the vice-moderators for their leadership and to all those who had contributed to the success of this meeting of the central committee, including:

- Eden Grace, assisted by Caroline Hennessy, for writing and producing the minutes;
- Tara Tautari for assisting with the consensus procedures;
- The central committee members who volunteered to be recorders: Rev. Judy Angelberger, Rev. Gregor Henderson, Rev. Will Ingram, Ms Anne Glynn Mackoul, Rev. Frank Schürer-Behrmann and Rev. Canon John Alfred Steele
- Rt. Rev. Duleep Kamil de Chickera for his inspiring Bible studies;
- the team on in-house logistics including Gerald Arci, Beatrice Merahi and Diana Chabloz;
- the conference secretary, Gerard Scarff;
- the team of stewards under the staff leadership of Mark Taylor with Cristina Rendon;
- the interpreters and translators, coordinated by Jane Stranz with Marie Luz Cavagna;

- Simone Ergas, who coordinated the documentation operations together with Laura Sandoval;
- the computer services staff, coordinated by Catherine Inoubli;
- the staff at the registration/information desk: Nan Braunschweiger, Marietta Ruhland, Lut van Kersavond and Marysa Zourelis;
- the staff at the reception desk, Heather Stunt and Rola Egglof;
- all the staff who assisted in the committee meetings;
- Yasmina Lebouachera-Visinand in the cash office;
- Alain Meuwly and his team and Eurest for coordination of all catering services;
- Catherine Rigolé, Charlotte Vanel and Linda Ford in the WCC bookshop;
- Peter Williams, responsible for photo distribution;
- Manoj Kurian, Mireille Gheryani and Yvette Milosevic for chaplaincy and medical assistance;
- Marc-Henri Heiniger and Laurent Veyrat-Durabex, plenary hall managers;
- the worship committee, coordinated by Sabine Udodesku with Simeí Monteiro, Hannelore Schmidt and Suzanne Tomaioli;
- Manoj Kurian, Fulata Moyo, Ioan Sauca and all the Bossey staff for the wonderful celebration dinner on Sunday;
- the communication staff for contact with the media; and
- all the other staff for their attention to the needs of the members of central committee.

On behalf of the entire World Council of Churches, the general secretary expressed farewell to two long-serving members of staff who will be retiring before the next meeting of the central committee: Aruna Gnanadason and William Temu.

He then closed by offering his personal thanks for the support he had received from members of the central committee, and the many ways they had ministered to him during his years of service with the World Council of Churches.

18.4 Closing

The moderator officially closed the fifty-eighth meeting of the central committee of the World Council of Churches at 1:15pm on 2 September 2009, and prayed for divine guidance in the coming period. He then invited the central committee to move to the chapel for the closing prayers.

19 APPENDIX I – MEMBERS PRESENT

Officers

Rev. Dr Walter Altmann, Evangelical Church of the Lutheran Confession in Brazil
H.E. Metropolitan Prof. Dr Gennadios of Sassima, Ecumenical Patriarchate
Rev. Dr Margaretha M. Hendriks-Ririmasse, Gereja Protestan Maluku (GPM)
Rev. Dr Samuel Kobia, World Council of Churches

Presidents

Archbishop Prof. Dr Anastasios of Tirana, Durrës, and All Albania, Orthodox
Autocephalous Church of Albania
Mr John Taroanui Doom, Eglise protestante Maòhi
Dr Soritua Albert Ernst Nababan, Huria Kristen Batak Protestan (HKBP)
Rev. Dr Ofelia Ortega Suárez, Iglesia Presbiteriana - Reformada en Cuba
Rev. Dr Bernice Powell Jackson, United Church of Christ
Dr Mary Tanner, Church of England

Members

Bishop Ivan Manuel Abrahams, Methodist Church of Southern Africa
Dr Agnes Abuom, Anglican Church of Kenya
Justice Sophia O.A. Adinyira, Church of the Province of West Africa
H.G. Bishop Nareg Alemejian, Armenian Apostolic Church (Holy See of Cilicia)
Rev. James Lagos Alexander, Africa Inland Church - Sudan
Mrs Jeannette Akissi Aneyé, Eglise méthodiste unie de la Côte d'Ivoire
Rev. Dr Judy Angleberger, Presbyterian Church (USA)
H.E. Archbishop Aristarchos of Constantina, Greek Orthodox Patriarchate of Jerusalem
Rev. Dr Festus A. Asana, Presbyterian Church in Cameroon
Mr Onesimus Asiimwe, Church of Uganda
Archbishop Vicken Aykazian, Armenian Apostolic Church (Mother See of Holy
Etchmiadzin)
Bishop Samuel Robert Azariah, Church of Pakistan
Dr Nora Bayrakdarian-Kabakian, Armenian Apostolic Church (Holy See of Cilicia)
Ms Christina Biere, Evangelische Kirche in Deutschland
Rev. Heike Bosien, Evangelische Kirche in Deutschland
Rt Rev. Dr Thomas Frederick Butler, Church of England
Rev. Rothangliani R. Chhange, American Baptist Churches in the USA
Mrs Hera Rere Clarke, Anglican Church in Aotearoa, New Zealand and Polynesia
Mrs Paula Devejian, Armenian Apostolic Church (Mother See of Holy Etchmiadzin)
Rev. Dr Moiserale Prince Dibeela, United Congregational Church of Southern Africa
Rev. Fr George Dimas, Greek Orthodox Patriarchate of Antioch and All the East
Rev. Carlos Duarte, Iglesia Evangélica del Rio de la Plata

Bishop Sally Dyck, United Methodist Church
 Rt Rev. Dr Govada Dyvasirvadham, Church of South India
 Rev. Dr Safwat El-Baiady, Evangelical Presbyterian Church of Egypt, Synod of the Nile
 Rev. Dr Fernando Enns, Vereinigung der Deutschen Mennonitengemeinden
 Rev. Tofiga Vaevalu Falani, Ekalesia Kelisiano Tuvalu E.
 Dean Anders Gadegaard, Evangelical Lutheran Church in Denmark
 Bishop Peter Gáncs, Lutheran Church in Hungary
 Rev. Dr Ying Gao, China Christian Council
 Rev. Dr Paul Gardner, Moravian Church in Jamaica
 Rev. Dr Kondothra M. George, Malankara Orthodox Syrian Church
 Archimandrite Prof. Dr Job Getcha, Ecumenical Patriarchate
 Mrs Jenny Rio Rita Girsang, Gereja Kristen Protestan Simalungun (GKPS)
 Ms Anne Glynn-Mackoul, Greek Orthodox Patriarchate of Antioch and All the East
 Dr David Robin Goodbourn, Baptist Union of Great Britain
 Ms Margareta Grape, Church of Sweden
 Archpriest Mikhail Gundyayev, Russian Orthodox Church (Moscow Patriarchate)
 Ms Sarah Harte, Episcopal Church in the USA
 Bishop Dr Martin Hermann Hein, Evangelische Kirche in Deutschland
 Rev. Gregor Henderson, Uniting Church in Australia
 Mrs Anita Henslin, Evangelical Lutheran Church of Latvia
 Rev. Dr Martin Hirzel, Schweizerischer Evangelischer Kirchenbund
 Fr Heikki Huttunen, Orthodox Church of Finland
 Rev. William Ingram, Presbyterian Church in Canada
 Bishop Dr Ioannis of Thermopylae, Church of Greece
 H.G. Bishop Irinej of Australia and New Zealand, Serbian Orthodox Church
 Ms Hae-Sun Jung, Korean Methodist Church
 Rev. Micheline Kamba Kasongo, Église du Christ au Congo - Communauté
 presbytérienne de Kinshasa
 Ms Carmencita Karagdag, Iglesia Filipina Independiente
 Rev. Canon Nangula E. Kathindi, Anglican Church of Southern Africa
 Ms Marloes Keller, Protestant Church in the Netherlands
 Rev. Dr Sint Kimhachandra, Church of Christ in Thailand
 Rev. Léonard Tegwendé Kinda, Association des églises évangéliques réformées du
 Burkina Faso
 V. Rev. Leonid Kishkovsky, Orthodox Church in America
 Rev. Carmen Lansdowne, United Church of Canada
 Mag. Emanuela Larentzakis, Ecumenical Patriarchate
 Rev. Sanele Faasua Lavatai, Methodist Church of Samoa
 Mrs Ming-Min (Nancy) Lin Cheng, Presbyterian Church in Taiwan
 Ms Kathryn Lohre, Evangelical Lutheran Church in America
 Bishop Carlos Lopez-Lozano, Iglesia Española Reformada Episcopal
 H.E. Archbishop Makarios of Kenya and Irinoupolis, Greek Orthodox Patriarchate of
 Alexandria and All Africa
 Rev. António Pedro Malungo, Igreja Evangélica Reformada de Angola
 Bishop Dr Isaac Mar Philoxenos, Mar Thoma Syrian Church of Malabar

Prof. Dr Georgios Martzelos, Church of Greece
 Ms Lois McCullough Dauway, United Methodist Church
 Mr Graham Gerald McGeoch, Church of Scotland
 Bishop Dr Owdenburg Moses Mdegella, Evangelical Lutheran Church in Tanzania
 Ms Peggy Adeline Mekel, Christian Evangelical Church in Minahasa (GMIM)
 Mrs Marie-Christine Michau, Eglise évangélique luthérienne de France
 Rev. Dr Elisée Musemakweli, Eglise presbytérienne au Rwanda
 Jane Mutoro, Religious Society of Friends: Friends United Meeting
 Dr Magali Nascimento Cunha, Igreja Metodista no Brasil
 Mr Itayi Ndudzo, Methodist Church in Zimbabwe
 Mrs Margarita Nelyubova, Russian Orthodox Church (Moscow Patriarchate)
 H.E. Metropolitan Prof. Dr Nifon of Targoviste, Romanian Orthodox Church
 Rev. Prof. Renta Nishihara, Nippon Sei Ko Kai
 Archbishop Bernard Ntahoturi, Eglise anglicane du Burundi
 Ms Omowunmi Iyabobe Oyekola, Church of the Lord (Aladura) Worldwide
 Mr Jorgo Papadhopuli, Orthodox Autocephalous Church of Albania
 Rev. Prof. Dr Seong-Won Park, Presbyterian Church of Korea
 Dr Evelyn Parker, Christian Methodist Episcopal Church
 Mr Carlos Peña, Evangelical Lutheran Church in America
 Dr Mindawati Perangin-angin, Gereja Batak Karo Protestan (GBKP)
 Archpriest Prof. Dr Vladan Perisic, Serbian Orthodox Church
 Bishop Sofie Petersen, Evangelical Lutheran Church in Denmark
 Rev. Hector Osvaldo Petrecca, Iglesia Cristiana Biblica
 Bishop Simo Peura, Evangelical Lutheran Church of Finland
 Rev. Dr Larry Pickens, United Methodist Church
 Ms Alison Jane Preston, Anglican Church of Australia
 Rev. I. Made Priana, Gereja Kristen Protestan di Bali (GKPB)
 Dr Audeh B. Quawas, Greek Orthodox Patriarchate of Jerusalem
 Rev. Dr Sarah Rogers, Church in Wales
 H.E. Metropolitan Mor Eustathius Matta Roham, Syrian Orthodox Patriarchate of Antioch
 and All the East
 Rev. Aaro Rytkönen, Evangelical Lutheran Church of Finland
 Bishop Taranath S. Sagar, Methodist Church in India
 Rev. Lindsey Heather Sanderson, United Reformed Church
 Bishop Martin Schindehütte, Evangelische Kirche in Deutschland
 Rev. Gretchen Schoon-Tanis, Reformed Church in America
 Rev. Frank Schürer-Behrmann, Evangelische Kirche in Deutschland
 Ms Iveta Starcova, Orthodox Church in the Czech Lands and Slovakia
 Rev. Canon John Alfred Steele, Anglican Church of Canada
 Mrs Anna Teodoridis-Del Re, Ecumenical Patriarchate
 Rev. John Thomas, United Church of Christ
 Rev. Dr Michael Tita, Romanian Orthodox Church
 Mrs Helen Ubon Usung, Presbyterian Church of Nigeria
 Ms Geraldine Varea, Methodist Church in Fiji and Rotuma
 H.E. Metropolitan Dr Vasilios of Constantia - Ammochostos, Church of Cyprus

Ms Outi Vasko, Orthodox Church of Finland
Archbishop Dr Joris Vercammen, Old-Catholic Church in the Netherlands
Father Igor Vyzhanov, Russian Orthodox Church (Moscow Patriarchate)
Rev. Dr Sharon Watkins, Christian Church (Disciples of Christ) in the United States of America
Rev. Hnoija Jean Wete, Eglise évangélique en Nouvelle-Calédonie et aux Iles Loyauté
Rev. Robina Winbush, Presbyterian Church (USA)
Ms Motoe Yamada, United Methodist Church
Rev. Dr Andreas Yewangoe, Christian Church of Sumba (GKS)

Members (Substitutes)

Rev. Kjetil Aano, Church of Norway, substitute for Rev. Ingrid Vad Nilsen
Mr Samer Al Laham, Greek Orthodox Patriarchate of Antioch and All the East, substitute for H.E. Damascinos Mansour of Brazil
Mr Olle Alkholm, Mission Covenant Church of Sweden, substitute for Rev. Sofia Camnerin
H.G. Bishop David Anba, Coptic Orthodox Church, substitute for H.G. Bishop Youannes
Ms Kyriaki Avtzi, Orthodox Autocephalous Church of Albania, substitute for Mr Jorgo Papadhopuli on 1-2 September
Rev. Jaoyuan Bao, China Christian Council, substitute for Ms Chen Meilin
Ms Katerina Dekanovska, Czechoslovak Hussite Church, substitute for Ms Kristyna Mlynkova
Dr T. DeWitt Smith, Progressive National Baptist Convention, Inc., substitute for Rev. Dr Tyrone S. Pitts on 26 August
Dr Prawate Khid-arn, Christian Conference of Asia, substitute for Anna May Chain
Rev. Dr Wakseyoum Idosa Negeri, Ethiopian Evangelical Church Mekane Yesus, substitute for Rev. Iteffa Gobena
Archbishop Philipos, Ethiopian Orthodox Tewahedo Church, substitute for Archbishop Abba Zecharias
Dr Agedew Redie, Ethiopian Orthodox Tewahedo Church, substitute for Dr Nigussu Legesse
Rev. Javier Rojas Teran, Iglesia Evangélica Metodista en Bolivia, substitute for Obispo Carlos Poma Apazo
Hieromonk Philip Ryabykh, Russian Orthodox Church (Moscow Patriarchate), substitute for Fr. Vsevolod Chaplin
Fr Mikhail Sabry Megally, Coptic Orthodox Church, substitute for H.E. Metropolitan Bishoy of Damietta
Archbishop Michael Kehinde Stephen, Continuation Committee on Ecumenism in the 21st Century, substitute for Most Rev. Robert Aboagye-Mensah
Rev. Alexander Vasyutin, Russian Orthodox Church (Moscow Patriarchate), substitute for H.G. Hilarion of Volokolamsk
Bishop Dr John White (African Methodist Episcopal Church), substitute for Bishop McKinley Young

Apologies

Most Rev. Dr Robert Aboagye-Mensah, Methodist Church Ghana
Ms Terauango Beneteri, Kiribati Protestant Church
H.E. Metropolitan Bishoy of Damietta, Coptic Orthodox Church
Rev. Sofia Camnerin, Mission Covenant Church of Sweden
Ms Nerrisa Celestine-James, Church in the Province of the West Indies
Dr Anna May Chain, Myanmar Baptist Convention
Archpriest Vsevolod Chaplin, Russian Orthodox Church (Moscow Patriarchate)
Rev. Dr Simon Kossi Dossou, Eglise protestante méthodiste du Bénin
H.G. Archbishop Dr Hilarion of Volokolamsk, Russian Orthodox Church (Moscow Patriarchate)
Most Rev. Dr Josiah Atkins Idowu-Fearon, Church of Nigeria (Anglican Communion)
Rev. W.P. Ebenezer Joseph, Methodist Church, Sri Lanka
Ms Sanchita Kisku, United Evangelical Lutheran Church in India
Mrs Pati Kyafa, Reformed Church of Christ in Nigeria
H.E. Metropolitan Damascinos Mansour of Brazil, Greek Orthodox Patriarchate of Antioch and All the East
Mrs Prabhjot Primrose Masih, Church of North India
Ms Kristyna Mlynkova, Czechoslovak Hussite Church
Rev. Dr Heather Morris, Methodist Church in Ireland
Ms Bridget Naulapwa, United Church of Zambia
H.H. Patriarch Abune Paulos, Ethiopian Orthodox Tewahedo Church
Rev. Dr Tyrone S. Pitts, Progressive National Baptist Convention, Inc.
Bishop Carlos Poma Apaza, Iglesia Evangélica Metodista en Bolivia
Mrs Suzette Vaolimanga Razanadrakoto, Eglise de Jésus-Christ à Madagascar
Mr Anthony Row, Methodist Church in Malaysia
Rev. Glenna Spencer, Methodist Church in the Caribbean and the Americas
V. Rev. Pawel Wlodzimierz Stefanowski, Polish Autocephalous Orthodox Church in Poland
H.G. Bishop Youannes, Coptic Orthodox Church
Bishop McKinley Young, African Methodist Episcopal Church
H.G. Abune Zecharias, Ethiopian Orthodox Tewahedo Church
Rev. Simon Zeyi Ndingambote, Eglise de Jésus-Christ sur la Terre par son Envoyé spécial Simon Kimbangu

Moderators of Commission or Advisory Groups

Rev. Kjell Magne Bondevik, Commission of the Churches on International Affairs
Metropolitan Dr Geevarghese Mar Coorilos, Commission on World Mission and Evangelism
Ms Diana Fernandes dos Santos, Echos Commission
Rev. Jennifer S. Leath, Joint Consultative Group between the WCC and Pentecostals
Prof. Isabel Apawo Phiri, Commission on Education and Ecumenical Formation

Advisors - International Ecumenical Organisations

Rev. Dr Meehyun Chung, Mission 21
Mr Caesar D'Mello, Ecumenical Coalition on Tourism - ECOT
Mr Philippe Guiton, World Vision International - Geneva
Rev. Dr Markku Kotila, United Bible Societies
Mr Evert-Jan Ouweneel, World Vision International
Rev. Canaan Phiri, Malawi Council of Churches
Deaconess Terttu Kyllikki Pohjolainen, World Federation of Diaconal Associations
Rev. Alain Charles Rey, Community of Churches in Mission (CEVAA)
Dr Bartholomew Shaha, World Alliance of YMCAs
Mr Robert W. F. van Drimmelen, Association of World Council of Churches-related
Development Organisations in Europe - APRODEV
Rev. Michael Wallace, World Student Christian Federation

Advisors - Christian World Communions

Bishop Heinrich Bolleter, World Methodist Council
Dr Reinder Bruinsma, General Conference of Seventh-day Adventists
Dr John Graz, General Conference of Seventh-day Adventists
Dr Kathryn L. Johnson, Lutheran World Federation
Rev. Nicta Lubaale, Organisation of African Instituted Churches
Lt. Colonel Richard Munn, Salvation Army
Rev. Dr Ishmael Noko, Lutheran World Federation
Janet Scott, Friends World Committee for Consultation
Rev. Patricia Sheerattan-Bisnauth, World Alliance of Reformed Churches
Rev. Prof. David Thompson, Disciples Ecumenical Consultative Council (Christian Churches)
Rev. Dr Douwe Visser, World Alliance of Reformed Churches

Advisors - Regional Ecumenical Organisations

Rev. Nilton Giese, Consejo Latinoamericano de Iglesias
Rev. Dr André Karamaga, All Africa Conference of Churches
Mr Guirguis Saleh, Middle East Council of Churches
Venerable Colin Williams, Conference of European Churches

Advisors - National Council of Churches

Rev. Tara Curlewis, National Council of Churches in Australia
Rev. Sven-Bernhard Fast, Christian Council of Sweden
Rev. Bob Fyffe, Churches Together in Britain and Ireland
Rev. Dr Karen Hamilton, Canadian Council of Churches
Rev. Gary Harriott, Jamaica Council of Churches

Rev. Canon Peter Karanja, National Council of Churches of Kenya
Rev. Sam-whan Kim, National Council of Churches in Korea
Rev. Dr Michael Kinnamon, National Council of the Churches of Christ in the USA
Rev. Oh-sung Kwon, National Council of Churches in Korea
Mr Edwin Makue, South African Council of Churches
Mr David Joshua Modiega, Botswana Council of Churches
Rev. Samuel Obafemi Ogbe, Christian Council of Nigeria
Rev. Kam Cheong Po, Hong Kong Christian Council
Rev. Angel Luis Rivera-Agosto, Puerto Rico Council of Churches
Rev. Ørnulf Steen, Christian Council of Norway
Rev. Dr Solomon Zwana, Zimbabwe Council of Churches

Advisors - Specialized Ministries

Mr Roel Aalbersberg, Interchurch Organization for Development Cooperation
Mr Christer Åkesson, Church of Sweden
Rev. Christoph Anders, Association of Protestant Churches and Missions in Germany
Rev. John L. McCullough, Church World Service
Rev. Jorgen Thomsen, DanChurchAid

Delegated Observers

Rev. Fr Gosbert Byamungu, Roman Catholic Church

Observers

Lic. Elias C. Abramides, Greek Orthodox Archdiocese of Buenos Aires
and South America - Ecumenical Patriarchate
Ms Meenuka Amarathunga, Echos Commission
Mr Austin Gary Angleberger, Presbyterian Church (USA)
Ms Jane Bennett, World YWCA
Dr Kenneth Bensen, Habitat for Humanity of Michigan
Ms Leni Björklund, Church of Sweden
Ms Omega Bula, United Church of Canada
Rev. Dr Risto Jaakko Juhani Cantell, Evangelical Lutheran Church of Finland
Mr Jun Hee Cho, Presbyterian Church of Korea
Rev. Dr Seong Gi Cho, Presbyterian Church of Korea
Rt. Rev. Duleep Kamil De Chickera, Church of Ceylon
Dr Trude Evenshaug, National Church Council
Ms Beate Fagerli, Church of Norway
Rev. Wesley Granberg-Michaelson, Reformed Church in America
Mrs Berit Hagen Agøy, Church of Norway
Dr James Henslin, Evangelical Lutheran Church of Latvia
Rev. Ioan Livius Jebelean, Christkatholische Kirche der Schweiz
Rev. Jens-Petter Johnsen, National Church Council - Norway

Dr Konstantinos Kenanidis, Ecumenical Patriarchate
Mr Melaku Kifle, Ethiopian Orthodox Tewahedo Church
Rev. Dr Wonjae Lee, Korean Methodist Church
Bishop Donald J. Mccoid, Evangelical Lutheran Church in America
Ms Kristin Molander, Church of Sweden
Mr Ee-Young Na, Christian Broadcasting System (CBS)
Mr John Nduna, Action by Churches Together (ACT International)-WCC/LWF
Emergency
OKR Rev. Jens Nieper, Evangelical Church in Germany
Prof. Dr Kyung-seo Park, Presbyterian Church of Korea
Rev. Dr Jong-Wha Park, Presbyterian Church in the Republic of Korea
Mr Raymond Ranker, Echos Commission
Ms Arja Birgitta Rantakari, Evangelical Lutheran Church of Finland
Dr Marcelo Schneider, Evangelical Church of the Lutheran Confession in Brazil
Ms Mary Siamanda Siameto, World Council of Churches
Rev. Dr Stephen J. Sidorak, Jr., United Methodist Church
Mr Chola Simwanza, Echos Commission
Dr Jørgen Skov Sørensen, Evangelical Lutheran Church in Denmark
Rev. Prof. Dr Christoph Stückelberger, Schweizerischer Evangelischer Kirchenbund
Rev. Dr Olav Fykse Tveit, Church of Norway
Mr Hubert van Beek, Global Christian Forum
Rev. Lydia Veliko, United Church of Christ
Bishop Sharon Zimmerman Rader, Council of Bishops of the United Methodist Church

20 APPENDIX II – COMPOSITION OF COMMITTEES OF THE CENTRAL COMMITTEE

Finance committee

Bishop Ivan Manuel Abrahams
Mr Olle Alkholm
Rev. Dr Festus A. Asana
Rt Rev. Dr Govada Dyvasirvadam
Rev. Tofiga Vaevalu Falani
Dean Anders Gadegaard
Mrs Jenny Rio Rita Girsang
Bishop Dr Ioannis of Thermopylae
Dr Prawate Khid-arn
Rev. Dr Sint Kimhachandra
Rev. Carmen Lansdowne
Mrs Margarita Nelyubova
Ms Omowunmi Iyabobe Oyekola
Mr Carlos Peña
Rev. Dr Larry Pickens
Ms Alison Jane Preston
Dr Agedew Redie
Bishop Taranath S. Sagar
Bishop Martin Schindehütte

Advisors/Observers

Mr David Joshua Modiega
Rev. Prof. David Thompson
Ms Arja Birgitta Rantakari

Nominations committee

Justice Sophia O.A. Adinyira
H.G. Bishop David Anba
Bishop Samuel Robert Azariah
Ms Katerina Dekanovska
Mrs Paula Devejian
Rev. Fr George Dimas
Rev. Dr Safwat El-Baiady
Bishop Peter Gáncs
Rev. Dr Ying Gao
Rev. Dr Paul Gardner
Ms Anne Glynn-Mackoul
Dr David Robin Goodbourn
Archpriest Mikhail Gundyayev
Bishop Dr Martin Hermann Hein
Ms Hae-Sun Jung
Rev. Canon Nangula E. Kathindi
Mag. Emanuela Larentzakis

Mr Graham Gerald McGeoch
Ms Peggy Adeline Mekel
Mrs Marie-Christine Michau
Rev. Dr Wakseyoum Idosa Negeri
Dr Evelyn Parker
Archpriest Prof. Dr Vladan Perisic
Dr Audeh B. Quawas
Rev. Aaro Rytönen
Rev. Gretchen Schoon-Tanis
Rev. Dr Michael Tita
Ms Geraldine Varea
Rev. Dr Sharon Watkins

Advisors/Observers

Rev. Rui Bernhard
Ms Arja Birgitta Rantakari

Policy reference committee

Rev. Kjetil Aano
H.G. Bishop Nareg Alemeztian
Mrs Jeannette Akissi Aneyé
Mr Onesimus Asiimwe
Rev. Rothangliani R. Chhangte
Rev. Dr Kondothra M. George
Archimandrite Prof. Dr Job Getcha
Ms Anne Glynn-Mackoul
Ms Sarah Harte
Rev. Micheline Kamba Kasongo
Ms Marloes Keller
Rev. Léonard Tegwendé Kinda
Rev. António Pedro Malungo
Rev. Dr Elisée Musemakweli
Mr Itayi Ndudzo
Mr Jorgo Papadhopuli
Rev. Hector Osvaldo Petrecca
Rev. I. Made Priana
Rev. Javier Rojas Teran
Fr Mikhail Sabry Megally
Rev. Frank Schürer-Behrmann
Archbishop Michael Kehinde Stephen
Mrs Anna Teodoridis-Del Re
Ms Outi Vasko
Rev. Alexander Vasyutin
Bishop Dr John White
Rev. Robina Winbush
Ms Motoe Yamada

Public issues committee

Dr Agnes Abuom (Moderator)
Mr Samer Al Laham
Rev. James Lagos Alexander
Rev. Dr Judy Angleberger
H.E. Archbishop Aristarchos of
Constantina
Archbishop Vicken Aykazian
Dr Nora Bayrakdarian-Kabakian
Rev. Heike Bosien
Rt Rev. Dr Thomas Frederick Butler

Advisors/Observers

Bishop Heinrich Bolleter
Rev. Fr Gosbert Byamungu
Rev. Tara Curlewis
Rev. Nilton Giese
Rev. Wesley Granberg-Michaelson
Rev. Ioan Livius Jebelean
Dr Kathryn L. Johnson
Rev. Oh-sung Kwon
Rev. Nicta Lubaale
Bishop Donald J. Mccoid
Ms Kristin Molander
Rev. Dr Ishmael Noko
Rev. Kam Cheong Po
Janet Scott
Rev. Patricia Sheerattan-Bisnauth
Rev. Ørnulf Steen
Mrs Maria Cleofé Sumire De Conde
Venerable Colin Williams
Bishop Sharon Zimmerman Rader

Advisors/Observers

Rev. Sven-Bernhard Fast
Dr John Graz
Rev. Canon Peter Karanja
Lt. Colonel Richard Munn
OKR Rev. Jens Nieper
Rev. Samuel Obafemi Ogbe
Rev. Canaan Phiri
Rev. Angel Luis Rivera-Agosto

Mrs Hera Rere Clarke
 Rt. Rev. Duleep Kamil De Chickera
 Rev. Dr Moiserale Prince Dibeela
 Rev. Carlos Duarte
 Bishop Sally Dyck
 Rev. Gregor Henderson
 Mrs Anita Henslin
 Rev. William Ingram
 H.G. Bishop Irinej of Australia and New Zealand
 Rev. W.P. Ebenezer Joseph
 Ms Carmencita Karagdag
 Mrs Ming-Min (Nancy) Lin Cheng
 Ms Kathryn Lohre
 Rev. Prof. Renta Nishihara
 Bishop Sofie Petersen
 Rev. Dr Sarah Rogers
 Hieromonk Philip Ryabykh
 Rev. Lindsey Heather Sanderson
 Rev. John Thomas
 Rev. Hnoija Jean Wete
 Rev. Dr Andreas Yewangoe

Programme committee

Ms Lois McCullough Dauway
 (Moderator)
 Rev. Jaoyuan Bao
 Ms Christina Biere
 Rev. Dr Fernando Enns
 Dr David Robin Goodbourn
 Ms Margareta Grape
 Rev. Dr Martin Hirzel
 Fr Heikki Huttunen
 V. Rev. Leonid Kishkovsky
 Ms Sanchita Kisku
 Rev. Sanele Faasua Lavatai
 Bishop Carlos Lopez-Lozano
 H.E. Archbishop Makarios of Kenya and Irinoupolis
 Bishop Dr Isaac Mar Philoxenos
 Prof. Dr Georgios Martzelos
 Bishop Dr Owdenburg Moses Mdegella
 Jane Mutoro
 Dr Magali Nascimento Cunha

Mr Guirguis Saleh
 Dr Stanley William
 Rev. Dr Solomon Zwana

Advisors/Observers

Mr Roel Aalbersberg
 Lic. Elias C. Abramides
 Mr Christer Åkesson
 Rev. Christoph Anders
 Dr Kenneth Bensen
 Rev. Kjell Magne Bondevik
 Ms Omega Bula
 Rev. Dr Meehyun Chung
 Metropolitan Dr Geevarghese Mar Coorilos
 Mr Caesar D'Mello
 Ms Diana Fernandes dos Santos
 Mr Philippe Guiton
 Rev. Gary Harriott
 Dr Konstantinos Kenanidis
 Rev. Jennifer S. Leath
 Mr Edwin Makue
 Rev. John L. McCullough
 Mr John Nduna

H.E. Metropolitan Prof. Dr Nifon of
Targoviste
Archbishop Bernard Ntahoturi
Rev. Prof. Dr Seong-Won Park
Dr Mindawati Perangin-angin
Bishop Simo Peura
Archbishop Philipos
Rev. Dr Tyrone S. Pitts
H.E. Metropolitan Mor Eustathius Matta
Roham
Ms Iveta Starcova
Rev. Canon John Alfred Steele
Mrs Helen Ubon Usung
H.E. Metropolitan Dr Vasilios of
Constantia – Ammochostos
Archbishop Dr Joris Vercammen
Father Igor Vyzhanov
Rev. Simon Zeyi Ndingambote

Prof. Isabel Apawo Phiri
Deaconess Terttu Kyllikki Pohjolainen
Dr Bartholomew Shaha
Ms Mary Siamanda Siameto
Rev. Dr Stephen J. Sidorak, Jr.
Rev. Prof. Dr Christoph Stückelberger
Rev. Jorgen Thomsen
Mr Robert W. F. van Drimmelen
Rev. Lydia Veliko
Rev. Michael Wallace

21 APPENDIX III – PROCEDURES FOR THE ELECTION OF THE GENERAL SECRETARY

*[Adapted from framework included in minutes of the central committee,
August 1992, Appendix III. Approved in this form at this meeting.]*

1. In a closed hearing session of the central committee, the moderator of the search committee shall present the committee's final report, including information on the search committee's process and the qualifications of the candidate(s). A full dossier for the nominee(s) shall be made available to central committee members, including a brief statement of his or her vision for the WCC and for the ecumenical movement.
2. The central committee will be invited to ask questions of the moderator of the search committee for clarification and information about the search committee's process, work and the substance of its report.
3. The nominee(s) briefly (10-15 minutes) shall address the central committee.
4. In a closed decision session of the central committee following the procedures of Rule XX.10, the central committee shall consider the nominations of the search committee.
 - a) In the event the search committee has nominated one name only, the central committee shall consider whether to accept or reject the name recommended by the search committee. No nominations from the floor will be accepted.
 - i) After due discussion moderated by the moderator of the central committee, the central committee will decide, by simple majority of those members and substitutes present, whether to close discussion. If the vote on whether to close discussion is negative, the moderator will allow further discussion, until the central committee agrees to vote.
 - ii) Once the central committee agrees to vote, the moderator of the central committee shall proceed with the election of a general secretary by secret ballot. The Presidents will count the votes and present the results to the moderator who shall announce the results in the same session in which the vote is taken. A simple majority of central committee members and substitutes present and voting in favour of the nominee shall constitute an election.
 - iii) If the majority is in favour of accepting the nominee, the Moderator shall announce the results of the election and the central committee will receive the general secretary-designate in open session. He or she will then greet the central committee.
 - iv) If the majority is not in favour of accepting the nominee, the process will move to section 4.c below.
 - b) In the event the search committee has brought two nominees for consideration by the central committee, the central committee shall first consider whether to

accept the two names recommended by the search committee or to reject both names. No nominations from the floor will be accepted.

- i) After due discussion moderated by the moderator of the central committee, the central committee will decide, by simple majority of those members and substitutes present, whether to close discussion. If the vote on whether to close discussion is negative, the moderator will allow further discussion, until the central committee agrees to vote.
 - ii) If the vote on whether to close discussion is positive, the vote will follow without further discussion, with the central committee invited to vote either “yes” (i.e., to accept the two names recommended by the search committee) or “no” (i.e., to reject the two names recommended by the search committee). The Presidents will count the votes and present the results to the moderator who shall announce the results in the same session in which the vote is taken.
 - iii) If a simple majority of central committee members and substitutes present and voting vote “yes” in favour of accepting the two names recommended by the search committee, the moderator of the central committee shall proceed with the election of a general secretary by secret ballot. In the event of the election of one of the nominees the moderator shall announce the results of the election and the central committee will receive the general secretary-elect in open session. He or she will then greet the central committee.
 - iv) If a simple majority of central committee members and substitutes present and voting votes “no,” the process will move to section 4.c below.
- c) If the central committee decides by a simple majority of central committee members and substitutes present and voting to reject the nominee(s) brought forward by the search committee, the central committee shall then decide by consensus process:
- i) to ask the current Search Committee to continue its work and to bring a report including nomination(s) to the next regular, or to a special, meeting of the central committee, or to proceed to elect a new search committee to bring a report including nomination(s) to the next regular, or to a special, meeting of the central committee, and
 - ii) to delegate to the executive committee appointment of an interim general secretary to serve from the end of the term of the then current or acting general secretary until such time as the next regular or special session meeting of the central committee to elect a new general secretary.
5. In each stage during these procedures that a vote is taken, the following process shall be followed:
- a) The doors of the room shall be closed and those gathered in the room shall remain in the room for the duration of the election. No one shall enter or leave the room during the voting process. Participants shall be instructed to turn off all

means of electronic communication including mobile telephones, computers and similar devices for the duration of the election process.

- b) The moderator of the central committee shall appoint persons (the “ballot distributors”) to distribute numbered ballots to each member of the central committee or substitute present, which ballots shall be either blank, in the case of yes/no voting, or in the case of an election, listing in alphabetical order the names of each of the nominees and also the word “abstain” in each of the working languages of the WCC.
- c) The roster of central committee members or substitutes present certified as such by the moderator (the “official roster”) shall be marked by the ballot distributors to indicate that person has received a ballot. No record shall be made of the number of the ballot received or cast by a particular person.
- d) Once all central committee members and substitutes present have received ballots, the ballot distributors shall note the number of ballots distributed and the balance of ballots prepared but not distributed shall be destroyed.
- e) Each member of the central committee and substitute present shall be invited to mark his or her ballot either by writing the words “yes” or “no” in any of the WCC working languages in the case of a yes/no vote, or, in the case of an election, by circling or marking with an “X” next to one of the names of the nominees or next to the word “abstain” if that person wishes to abstain from selecting between the nominees. Only one mark should be made.
- f) Once voting has been completed, the ballots shall be deposited into a sealed ballot box as the ballot distributors again mark the official roster to indicate that person has cast a ballot. The ballot distributors shall count the ballots cast to assure that the number of ballots received does not exceed the number distributed and that no ballot is returned bearing a number out of the range of those distributed.
- g) The presidents shall receive and count the ballots cast and present the results to the moderator who shall announce the results in the same session in which the vote is taken. In the event of an election, the presidents shall count the total number of valid votes cast for the nominees, including the abstentions (“valid votes cast”), and shall separate from the valid votes cast any non-valid ballots. Ballots shall be considered “non-valid” if there are two or more marks made or selections indicated on the same ballot such that the choice indicated on the ballot is ambiguous. Non-valid ballots shall not be counted. The total number of valid votes cast shall serve as 100% for the determination of a simple majority, understood to be 50% of the valid votes cast plus one.
- h) In the event that neither candidate reaches a simple majority and there have been invalid ballots and/or abstentions among the votes cast, the moderator shall call for a re-vote. If the re-vote also fails to achieve a simple majority for either candidate, then a third vote will take place, in which members will cast either a “yes” vote or a “no” vote or “abstain” to that candidate who had the highest

number of votes in the previous vote. If also this third vote fails to achieve a simple majority, the process will then move to section 4.c above.

22 APPENDIX IV – REPORT OF THE SEARCH COMMITTEE

Preamble

The World Council of Churches (WCC) is a fellowship of Orthodox, Anglican and Protestant member churches currently numbering 349 and comprising 560 million Christians around the world. During the last central committee held in Geneva in February 2008, a search committee was constituted following the announcement by the present general secretary, the Rev. Samuel Kobia, a Methodist pastor from Kenya that he would not seek another term.

According to the central committee minutes of August 1992, appendix III, the moderator of the search committee is expected to present the committee's final report to the central committee including the search committee's process and qualifications of candidates. This therefore, is the report of the search committee as required by the central committee to this central committee meeting of August 2009 in Geneva, Switzerland.

Appointment and composition of the search committee

The central committee on 16 February at its ordinary meeting in Geneva appointed the search committee as per the policy and practice from the last election, contained in the minutes of the executive and central committee for the period 2001 – 2003. In line with this practice, the composition of the committee is 18 persons of whom ten are directly elected by the central committee, six nominated by the executive committee for purposes of balances plus the two vice-moderators. The current search committee has two substitutes who were invited to fully participate and in the course of the committee's work, one of the members stepped down in order to become a candidate leaving a committee of 19 persons. Appendix 1 provides the list of names, regional representation and other balances.

Approaches used by the search committee

In deciding on the approaches to use, the committee was unanimous that discernment and consensus be central at every stage of the process underpinned by prayer during meetings. Further, the committee was of common mind that meetings be held within church settings so as to provide the enabling environment for reflection and prayer and towards this end, the search committee is grateful to Bishop Dr Martin Hein of Kassel, Germany for hosting them in July 2008. The venue was ideal for the committee especially, as it reviewed procedures and roles and responsibilities of the general secretary. Another church-related venue that inspired the committee was the Orthodox Academy of Crete, in Greece. A final meeting was held in a hotel for purposes of meeting the needs of candidates and members of the committee.

Member churches of the WCC were requested by the moderator, the Rev. Dr Prof. Walter Altmann, to accompany the committee through prayers and for which the members are grateful. In addition, the committee sought feedback from member churches and central committee members on the role and responsibilities of the general secretary and the

application form. A number of comments received were shared with the executive committee through a report presented during its meeting in September 2008. Likewise, prior to sharing the final revised role and responsibilities of the general secretary with member churches and central committee, the executive committee and the officers approved the changes. Whilst awaiting applications, the committee undertook to approach individuals deemed suitable for the job with a view to encouraging them to apply.

The search committee agreed that confidentiality of candidates would be maintained as a way of respecting respective candidates' dignity; and referees of short listed candidates were approached by committee members with specific questions regarding a particular candidate. Moreover, short listed candidates were requested to bring along their original copies of certificates for validation. In conclusion, the committee sought to be participatory and establish consensus on critical decisions.

Process and activities of the search committee

This section highlights the meetings and specific activities that the committee undertook in realizing its mandate. To begin with, the committee met for the first time, during the central committee on 19 February 2008 in Geneva. At this meeting, the moderator of the committee, Dr Agnes Abuom, was confirmed, expectations of the committee discussed, rules and guidelines set in 1987 and 1992 were shared; substitutes in the committee incorporated to participate fully and a calendar of activities for the committee agreed upon. Besides, the committee requested the moderator and two of its members, namely Metropolitan Nifon of Targoviste and Rt Rev. Samuel Azariah, to meet with staff of the council in Geneva and listen to their views and suggestions of the general secretary that they expect in future. This was undertaken on 2-3 July 2008 and a representative group of staff from senior, middle management and support levels shared their views. A number of the staff, especially support group, had discussed their perspectives in groups; otherwise most of them shared their individual views.

Second meeting held from 7-11 July 2008 in Germany

On the invitation of Bishop Dr Martin Hein, the committee held its second meeting in Kassel/Hofgeismar, Germany on 7-11 July 2008. The main agenda at this time was to review and propose draft Role and Responsibilities as well as agree on the framework and content of the Application Form for the general secretary to be shared with central committee and member churches in accordance with procedure; and developing criteria for short listing of candidates. Furthermore, the moderator shared the report of the discussions with staff in Geneva including other comments received from some member churches and individuals regarding the function of the general secretary, deputy general secretary and WCC governing organs. Comments from member churches were based on the old role and responsibilities of the general secretary that were posted on the website and shared by the central committee moderator. In order to facilitate the work of the committee, the criteria for short listing was to be finalized and the procedures for selection revised.

Report of the search committee to the executive committee

The search committee shared a report with the executive committee that met on 23-26 September 2008. A number of issues highlighted included: the need to seriously consider

the different levels of WCC governance organs and their lines of accountabilities and to update the rules to current standards. Concerning the human resources management, the executive committee was requested to consider defining the process for the evaluation of senior management and procedures relating to human resources clarified. On the spirituality and ethos of staff at the ecumenical centre that has been a concern for a number of years as attendance at prayer services has declined, the search committee recommended that the executive committee include the spiritual life of staff in the review of human resources management. Finally, the search committee proposed that the executive committee begin a visioning process through different arenas; exploring our commitment to and vision for unity and the ecumenical movement. After the officers' meeting in December 2008, the final role and responsibilities clarification and application form were shared with central committee members and member churches on 8 December and the central committee moderator reminded them the deadline for application as 28 February 2009.

Short listing of candidates

By the time the search committee met on April 1-4 April 2009, applicants were over 23. They included those nominated but who had not applied who were few in number and those who applied. With the use of the criteria developed and agreed upon by the committee, every candidate was scrutinized and six candidates were identified to continue their participation in the search process. The moderator wrote to those that did not make to the next stage thanking them for their commitment and contribution to the ecumenical movement and to the six informing them about their status as well as about the dates for the interview and requirements. All the six expressed interest to continue the process.

Interviews of Candidates

A final meeting of the committee held on 23-27 June 2009 interviewed the six candidates using the agreed questions and procedures for consensus and voting decision-making. Before interviews were conducted, the committee received feedback from members of the committee that contacted referees on respective candidates. The process used was agreed and the committee divided into two parts, those that actively participated in raising questions and the team that participated as process observers. After the interviews and discussions the committee took the decision to submit two names, and immediately the moderator called the two successful candidates to inform them of the decision and to also seek their opinion as to whether they were still prepared to continue to the next stage of the search process. Likewise, the other four candidates received communication regarding their performance which was followed by e-mail. This time round the committee decided to communicate its decision to the moderator of central committee, the general secretary and the department of communication, with a view to share the outcome of the process so far.

Proposed candidates

At the end of the interviews and assessment of the six candidates in June, the search committee agreed to bring to the central committee two candidates for your consideration as provided for in Section H – Presentation of a nominee, *Central Committee Minutes, August 1992 (Appendix III)*, and who according to the search committee fulfil all

requirements namely, motivation, publications, support of their church and certification. The candidates are, the Rev. Dr Park Seong –Won, professor of theology at Youngnam Theological University and Seminary in Kyeongsan and the Rev. Dr Olav Fyske Tveit, general secretary, Church of Norway Council on Ecumenical and International Relations. For detailed information on the two candidates, their CVs, a two and half pages biography note and references are shared with each central committee member. In addition, the candidates have been asked to present themselves to you and their vision for the future of WCC and the ecumenical movement in fifteen minutes.

Conclusion

“Hope resides in togetherness” – African proverb

As a search committee, we take this opportunity to express our gratitude to the central committee for entrusting us with this important and challenging task. We thank all those within the ecumenical movement, member churches and central committee that have walked with us the journey and supported the process. The journey since the last central committee has been long and one with great anticipation. Since our last meeting many events have taken place such as the election of the president of the USA, the economic food and energy crises etc. We are challenged to dream anew our vision, to re-think our working style and ethos, our structures and more important our visibility if we have to secure our common future.

God bless us and the ecumenical movement at large!

23 APPENDIX V – FINANCE OVERVIEW

Results 2008 compared with budget

CHF 000	Unrestricted & Designated Fund		Restricted Fund		Total	
	Dec 2008	Budget 08	Dec 2008	Budget 08	Dec 2008	Budget 08
Income						
Membership & UDI	6,398	6,690	-	-	6,398	6,690
Programme contributions	-	-	25,807	26,508	25,807	26,508
Investment and currency	(1,071)	86	(1,835)	321	(2,906)	407
Rentals, sales & misc income	4,312	4,091	2,131	1,811	6,443	5,902
Distribution of unrestricted inc	(5,596)	(6,675)	5,596	6,675	-	-
Total Income	4,043	4,192	31,699	35,315	35,742	39,507
Expenditure						
Direct programme costs: grants	43	40	5,743	6,070	5,786	6,110
Staff costs	4,380	4,602	13,555	14,142	17,935	18,744
All other programme costs & trfs	4,136	3,938	12,061	13,200	16,197	17,138
Total costs before redistribution	8,559	8,580	31,359	33,412	39,918	41,992
Redistributed costs	(4,133)	(4,713)	4,133	4,713	-	-
Total costs after redistribution	4,426	3,867	35,492	38,125	39,918	41,992
Surplus / (deficit)	(383)	325	(3,793)	(2,810)	(4,176)	(2,485)
Opening balance	24,163	24,138	19,851	19,979	44,014	44,117
Surplus/(deficit)	(383)	325	(3,793)	(2,810)	(4,176)	(2,485)
Closing balance	23,780	24,463	16,058	17,169	39,838	41,632

Results to July 2009 compared with Revised Budget 2009

	Unrestricted & Designated Fund		Restricted Funds		Total Funds	
	July 2009	Revised Budget 2009	July 2009	Revised Budget 2009	July 2009	Revised Budget 2009
Income						
Membership & UDI	3,584	6,048	-	-	3,584	6,048
Contributions	-	-	11,953	23,512	11,953	23,512
Investment and currency	345	30	366	-	711	30
Rentals, sales & misc income	2,479	4,058	1,117	1,869	3,596	5,927
Distribution of unrestricted inc	(3,436)	(6,041)	3,436	6,041	-	-
Total Income	2,972	4,095	16,872	31,422	19,844	35,517
Expenditure						
Grants	-	40	2,036	4,175	2,036	4,215
Staff costs	2,708	4,694	7,924	13,765	10,632	18,459
All other programme costs & trfs	2,171	3,945	5,515	10,910	7,686	14,855
Total costs before redistribution	4,879	8,679	15,475	28,850	20,354	37,529
Redistributed costs	(2,728)	(4,677)	2,728	4,677	-	-
Total costs after redistribution	2,151	4,002	18,203	33,527	20,354	37,529
Surplus / (deficit)	821	93	(1,331)	(2,105)	(510)	(2,012)
Opening balance	23,780	23,780	16,058	16,058	39,838	39,838
Surplus/(deficit)	821	93	(1,331)	(2,105)	(510)	(2,012)
Closing balance	24,601	23,873	17,389	13,953	39,328	37,826

Balance Sheet July 2009

Assets	CHF 000s	Related Obligation	CHF 000s	Net assets/ (obligations)
Land & buildings	41,345	Mortgage loans & long term deferred income	24,065	17,280
Non-current asset investments	8,200	Endowment Funds	7,217	983
Current asset investments & cash	15,619	Programme Funds	4,868	10,751
Other current assets	1,313	Current liabilities	1,564	(251)
	-	Long-term provisions	1,519	(1,519)
Total assets available after deducting obligations				27,244

Covering Reserves composed as follows:

Restricted Funds

Restricted Fund for Fixed Assets

Unrestricted & Designated Funds

Designated Programme Fund

Designated Fund for Fixed Assets

General Reserve

17,280	2,901	
	533	
	14,379	
	9,431	27,244

2009 Budget

	2008	Approved Budget 2009	Revised Budget 2009
In CHF millions			
Funds & Reserves brought forward	44.00	40.10	39.83
Income			
Membership & other unrestricted contribns	6.40	6.39	6.05
Programme contributions	25.81	23.62	23.51
Other Income	3.54	6.32	5.95
Total Income	35.75	36.33	35.51
Expenditure			
Programme & other costs & transfers	21.98	19.64	19.00
Salaries	17.94	18.86	18.47
Total Expenditure	39.92	38.50	37.47
Net Income / Expenditure	(4.17)	(2.17)	(1.96)
Increase/(dec) Restricted Funds	(3.79)	(2.21)	(2.06)
Increase /(dec) Unrestricted & Designated Funds	(0.38)	0.04	0.10
Funds & Reserves carried forward	39.83	37.93	37.87

2010 draft budget

	Revised budget 2009	Framework budget 2010 (02/09)	Draft budget 2010
In CHF millions			
Funds & Reserves brought forward	39.83	37.95	37.87
Income			
Membership & other unrestricted contribns	6.05	6.39	5.82
Programme contributions	23.51	22.28	21.86
Other Income	5.95	6.42	6.06
Total Income	35.51	35.09	33.74
Expenditure			
Programme & other costs & transfers	19.00	18.06	16.85
Salaries	18.47	17.73	16.99
Total Expenditure	37.47	35.79	33.84
Net Income / Expenditure	(1.96)	(0.70)	(0.10)
Increase/(dec) Restricted Funds	(2.06)	(1.40)	(0.45)
Increase /(dec) Unrestricted & Designated Funds	0.10	0.70	0.35
Funds & Reserves carried forward	37.87	37.25	37.77

Frameworks 2011 - 2012

	Actual Results 2008	Revised budget 2009	Draft Budget 2010	Framework Budget 2011	Framework Budget 2012
In CHF millions					
Funds & Reserves brought forward	44.00	39.83	37.87	37.77	38.83
Income					
Membership & other unrestricted contributions	6.40	6.05	5.82	6.00	6.17
Programme contributions	25.71	23.30	21.60	22.87	22.66
IEPC	-	0.12	0.17	1.80	-
10 th Assembly	0.10	0.09	0.09	0.76	3.50
Other Income	3.54	5.95	6.06	7.21	7.36
Total Income	35.75	35.51	33.74	38.64	39.69
Expenditure					
Programme & other costs & transfers	21.98	19.00	16.85	20.30	18.43
Salaries	17.94	18.47	16.99	17.28	17.45
Total Expenditure	39.92	37.47	33.84	37.58	35.88
Net Income / Expenditure	(4.17)	(1.96)	(0.10)	1.06	3.81
Inc/(dec) Restricted Funds	(3.79)	(2.06)	(0.45)	0.76	3.51
Inc/(dec) Unrestricted & Designated Funds	(0.38)	0.10	0.35	0.30	0.30
Funds & Reserves carried forward	39.83	37.87	37.77	38.83	42.64

24 APPENDIX VI – REPORT OF THE PRESIDENTS

Introduction

Who we are

The eight presidents are a diverse group of women and men, ordained and lay, who bring together the perspectives of different cultures, different ecclesial traditions, different languages. Between us we have much experience at the local, regional and international levels of the ecumenical movement. We have each worked closely with different areas of the World Council's work over many years, some of us serving as members of the staff of the WCC. According to the Constitution the role of the presidents is "to promote ecumenism and to interpret the work of the WCC...." To *interpret the work of the World Council of Churches* entails giving precise information about facts and critical issues. In order to *promote ecumenism*, we understand we have a responsibility to propose improvements in the structures and procedures that enable the work of the WCC. The presidents are elected by the assembly from the member churches and serve as members of the central committee.

Our Mandate

The central committee, at its meeting in Geneva in February, 2008, took the following decision:

The central committee requests the presidents in consultation with the officers to initiate a thorough evaluation of all the issues related to the process concerning the possible extension of the term of the general secretary. Such an evaluation would seek to increase confidence, transparency and trust, to identify gaps in the Council's internal processes and procedures, and to bring about truth, reconciliation and healing within the fellowship of the World Council of Churches. The report of this evaluation will be given to the executive committee in September 2008, and be communicated to all central committee members.

Our process in carrying out our mandate

Our response to the decision of the central committee began already at the meeting of the central committee in discussions we held with the officers and some members of the central committee. The presidents met together in Bossey, 16-20 May, 2008. The fact that the officers were also meeting at this time in Geneva meant that we could consult and pray together in the Chapel at Bossey for the guidance of the Holy Spirit in carrying out our work together. We wrote a letter to the staff of the WCC and members of the central committee telling them of our time in Bossey.

The presidents are grateful for the consultation with the officers, some members of the executive committee, as well as the times of sharing with some senior members of the staff of the WCC, and for the honesty with which all spoke. We realize that in carrying out our mandate we have added to the work of the general secretary, the moderator and vice-moderators of the central committee, the moderator of the finance committee and many of the senior staff and officers of the Council. The times we have spent together, as

well as the written reports they have shared with us, have helped us to understand better the events of the last months.

Our mandate speaks of carrying out our evaluation “in consultation with the officers.” We and the officers have understood this to mean that nothing should be done without the knowledge of the officers and that any results of our reflections should be shared with the officers for comment before offering our evaluation to the executive committee and then to the members of the central committee. We have attempted to share the progress of our work with the officers at every stage and sought their comments, though the constraints of time and opportunity have not always made this easy. We were concerned in our working with the officers to show a model of consultative practice in working within the WCC. In September, 2008, the presidents met together in Lübeck and once more met with the officers, prior to the meeting of the executive committee.

The process relating to the extension of the contract of the general secretary

The presidents reviewed the events in the process undergone regarding the possible extension of the contract of the general secretary. We have learnt that as a result of a preliminary consultation at the meeting of the officers in May 2007, the moderator of the central committee wrote to the general secretary inviting him to write a self assessment of his performance as the general secretary.

As noted in the minutes of the executive committee in Armenia in September 2007, the moderator shared the self assessment of the general secretary with the members of the executive committee. He reported that there is no process for the renewal of the contract of a general secretary laid down in the rules of the Council. It merely states that “the general secretary shall be elected by the central committee.” It should be noted, however, that past practice was for the moderators to discuss with the general secretary his performance and then to make a recommendation to the executive committee and then to the central committee. It is our understanding that this evaluation used the Job Description as its criteria.

In light of the lack of a formal written process for evaluation, the moderator proposed a course of action which entailed seeking representations from the members of the executive committee and the presidents, prior to the meeting of the officers in December 2007. In the light of this the officers would prepare a recommendation to put before the executive committee in February 2008. After discussion in the executive committee a recommendation would be put to the central committee. The executive committee endorsed the proposed process but noted that in future provision should be made in the rules of the Council for the extension of a contract of a general secretary.

From September until the December officers’ meeting, the moderator followed the process he had outlined to the executive committee, seeking responses from members of the executive committee and from the presidents. He met with members of the Staff Leadership Group and Directors of Programmes to discuss the work of the Council under the leadership of the general secretary. Together with the vice-moderators, the moderator met with Dr Sam Kobia asking about his self assessment and his willingness to continue. On the basis of these discussions a proposal was formed to put to the executive committee.

Between December and February questions began to be raised about the PhD degree of the general secretary from Fairfax University, Louisiana (no longer in existence). These were brought to the attention of the moderator of the central committee and the moderator of the finance committee. The moderator of the central committee brought the questions to the attention of the general secretary, who was surprised with them. Upon research, with the collaboration of the general secretary, it became clear that the degree is invalid. The general secretary, on the basis of an advertisement in *The Guardian* newspaper in 2000, was enrolled to the programme in October 2002 and was awarded the PhD degree in February 2004, but Fairfax University, Louisiana had agreed on 24 August 2000 “to discontinue operations immediately... as an academic degree-granting institution” (cf. minutes of the Board of Regents of the State of Louisiana). Questions relating to the degree were reported in the press on 5 February 2008. This raised considerable speculation about the precise details of the matter and their significance. There were differing opinions about the importance of the issue or whether it had any relevance at all in relation to the extension of the contract of the general secretary. The general secretary had been appointed to his post before receiving this doctoral graduate degree. Reactions to the matter of the degree varied considerably according to the particular academic culture people came from. Too easily people became suspicious of one another and accusations were made.

On 17 February Dr Sam Kobia shared with the central committee his decision not to seek a second term of service at the end of his current term on 31 December 2008. He expressed profound gratitude to all who had sought to encourage him in recent days, and urged them now to support his decision. After considerable discussion the central committee received, with regret, the decision of the general secretary not to seek a second term and expressed its gratitude for all he had contributed to the work of the Council. During the discussions a significant number of the central committee expressed disquiet concerning the lack of information shared with them in the process of coming to a mind about how to respond to Dr Kobia’s decision. A significant number of members expressed support for Dr Kobia’s response to crisis situations around the world and gratitude for his visits to the regions. The central committee went on to instruct the executive committee “to create a working group on governance, accountability and staff policy.”

In reviewing these events in detail we have learnt things about the particular process concerning the possible extension of the term of office of the general secretary, but also, more generally, about the weaknesses in the Rules and procedures of the Council itself. Some of these we note had already been identified by the executive committee and the central committee.

We recognize that under the complex and totally unexpected series of events, mistakes and misjudgements may have been made in the process of considering the extension of the contract of Dr Sam Kobia. There is no doubt about the commitment of the general secretary, the moderator and vice-moderators, and other leaders to the ecumenical movement. All have acted believing that their actions were taken in the best interest of the World Council of Churches. We recognize the difficulty that confidentiality raises in a process of making an assessment for such high office when not all matters are appropriate

for sharing. We make the following comments on the process in the hope that new procedures may be put in place within the Rules of the WCC for guidance in the future.

- In any international organisation those involved in governance and as staff come from different contexts and bring with them differing expectations about how processes work. It is, therefore, of great importance that details about processes, in particular for appointing staff and for extensions of contracts, are clearly stated in the rules of the organisation and easily understood by all.
- Communicating across continents is not always a simple or swift matter even in this age of internet access (e-mails are sometimes not received; postal mail is sometimes late etc...). Care, therefore, needs to be taken to ensure all understand the processes being followed, what their particular role in the process is, that the time lines involved are adequate, and that structures of accountability in the process are clear.
- In the case of the WCC there is the need to be clear about the relation between the staff and those involved in governance – the officers and the executive and central committees. The staff, the officers and the governing bodies need to understand the processes relating to staffing appointments or extension of contracts. The presidents, the officers, the central committee and the executive committee need to understand their particular responsibilities and the time lines involved in any particular appointment or extension of contract under review. Each body needs to be given the appropriate information for making the decision it is asked to take. This requires adequate briefing of new officers and members of the executive and central committees after each assembly. All institutions tend to suffer from a loss of continuing memory, and the WCC is no exception.
- In evaluating the performance of Dr Sam Kobia for consideration of the extension of his contract, we observed that it was not helpful that there are no existing guidelines or structures of accountability in place for the monitoring or assessing of the performance of a general secretary. Historically, there have not been adequate guidelines relating to salary and benefits, travel and expenses, and procedures for claiming expenses back. Current fiscal practice, however, requires a new level of accountability in all organisations. To whom is a general secretary accountable? Who is it that should do on-going appraisals? Should it be the moderator of the central committee or the moderator together with the vice-moderators? To whom should their appraisal be communicated? What personal support mechanisms are there in place for a general secretary and to whom should a general secretary turn for more pastoral guidance and care? The WCC Constitution says that the general secretary is Chief Executive Officer of the WCC and Head of Staff. As an officer of the Council, the general secretary is accountable to the central committee. But it is not possible for a general secretary to report to such a body for ongoing oversight of his/her work. We note that work is currently being done on guidelines and control mechanisms and more detailed staff rules. We regard this as an urgent task which should include examining policies and procedures of other comparable non-governmental organisations.

- Because of the lack of guidelines for contract renewal the process of evaluation in the case of Dr Kobia may have omitted some strategic performance factors (e.g. administrative skills, communication skills, relationships with the churches, relations with ecumenical funding agencies or Specialised Ministries, decisions taken concerning ACT Development, relations with Christian World Communions, the overall financial success of the Council, the strengthening of relations of member churches, and the relations with boards and staff.) What weight should be placed on these various areas of a general secretary's responsibilities? It is clear that no one person can excel in all areas. The entire central committee should be included in the evaluation process.
- We in the WCC, a large multi-cultural, multi-lingual, multi-ecclesial organisation can find ourselves trapped in "a tyranny of time." In this instance the leadership was not able to slow down the process during the meeting of the central committee. In the future we should ensure that judgements are not made under too much pressure of time. Such decisions should not be made at meetings that go late into the night. Adequate time needs to be taken to allow for the fact that many are not working in their first language and time for meditation and prayer should be taken. It may be that more than the space of nine months is required for a process that involves such widespread consultation.

Towards reconciliation and healing within the fellowship of the WCC

The task given to the presidents speaks about bringing about "truth, reconciliation and healing" within the fellowship of the WCC. Reconciliation and healing can only come when we concentrate on what is right and wrong, what is justice and injustice.

Whatever decisions are taken about the best way forward, or the introduction of clearer guidelines for the future, we are aware that many people have been hurt in the recent process. Even things done with the best intentions have sometimes had hurtful consequences for others. This has resulted in a breakdown of mutual trust and the development of a culture of suspicion. All too readily, unjust accusations have been made and situations have been too easily interpreted as a division between north and south. Staff have felt they have not been kept informed and have feared the growth of a "culture of investigation."

The central committee was right to emphasize the need for repentance, reconciliation and healing. Seeking reconciliation and healing is not an optional extra for those who seek to follow Christ and a Gospel of reconciliation. We recommend that the way of reconciliation be followed from now on with a renewal of our attitudes to one another, a willingness to think the best of one another, and a determination to rebuild trust. Reconciliation requires a readiness to listen to how events have been experienced by others and to the hurt they have received. We note that the Special Commission modelled a way of deep listening to the concerns of the Orthodox which led to a more confident living together in the fellowship of Churches.

The process of reconciliation and healing includes self criticism, repentance, prayer and forgiveness. This must occur among the presidents, the officers, the central committee, the executive committee and the staff. Only when we are all given to reconciliation and

healing of broken and damaged relations shall we, as the privileged instrument of the ecumenical movement, be fit to serve the one ecumenical movement – only the reconciled can become agents of reconciliation in the churches and in the world. We suggest that for any process of reconciliation and healing we need a deep spirituality to help us through our differences and conflicts. (cf 2 Cor 5:17-20)

Recommendations for the future

We offer the following suggestions for the future:

- Greater clarity needs to be agreed upon concerning the appropriate division of responsibilities between governance and management within the WCC.
- There is nothing in the Constitution or Rules that sets out the role of moderator or vice-moderators of the central committee. The respective tasks and responsibilities of the moderator and vice-moderators and their relation to the general secretary should be clearly delineated and set out in the Rules of the WCC. The specific role of the moderator and the joint responsibility and close cooperation of the moderator with the vice-moderators must be addressed.
- The executive committee needs to be helped to understand the processes it is responsible for and for there to be greater transparency in the difficult items on the agenda. Similarly, the central committee needs to be given sufficient information to make judgements it is called upon to make. It is all too easy to assume that processes are fully understood and that people have all the relevant information they require to make decisions.
- The relationship between the moderator and the general secretary needs to be made more explicit (cf. Rule XII.2). To whom is the general secretary responsible and how should he/she be held accountable, for example, in matters of finance and travel? A system of appraisal by appropriate person/s needs to be set in place.
- There needs to be a review of the internal mechanisms of financial controls for all staff, including for the general secretary, with clear lines of accountability for expenditure and stronger mechanisms of financial control.
- The role of moderators of committees of the central committee, especially in the period between central committee meetings, needs to be clarified. There needs to be a clear understanding of the relation of moderators of the various commissions and consultative bodies of the Council to the staff and the lines of communication that should be followed when information is sought about any particular staff member. This should only be done with the knowledge of the general secretary. In the case of the general secretary, the procedure should be spelled out in conjunction with the questions raised above, and attention should be given to the legal issues involved.
- There needs to be a review made of the processes of evaluation of requests for development programmes by all members of staff, including the general secretary. When all staff undertake a process of training this needs to be reviewed at regular intervals by accepted procedures.

- There need to be guidelines in the rules of the WCC for both the process and the time line for reviewing the extension of a contract of a general secretary and clear guidance on proper process.
- In any staff appointment, including that of the general secretary, or any discussion of an extension of contract, the relationship between the role of the executive committee and the central committee should be clearly understood. The central committee, as well as the executive committee, should have sufficient information in order to make an informed judgement.
- It may be that now is the time for there to be a review of the governance structures of the WCC, with someone from outside the WCC acting as an adviser. We welcome the decision of the central committee “to create a working group on governance, accountability and staff policy.”
- The presidents are elected by the assembly as presidents and not as honorary presidents. There is nothing in the Rules that sets out the concrete tasks in the structure for the presidents. What is the relation of the presidents to the moderator and vice-moderators of the central committee and what is their role in relationship to the central and executive committees? Until Harare, the presidents were members of the executive committee. Since the role of the presidents is at times to take on a special task for the central committee then this should be set down in the rules of the WCC.

We believe that if the above suggestions and recommendations are addressed, the Council may in future avoid some of the confusion of the last months. We believe it necessary to strengthen the Constitution and Rules in the ways we have indicated. It is vital for the one ecumenical movement that a World Council of Churches is enabled to function securely and confidently. It is also important that there are good relationships between the staff and the officers and members of the governing bodies, based on confidence, transparency and trust.

We offer these reflections aware of the responsibility that the central committee entrusted to us. It is our prayer that the process of reconciliation and healing that we believe we have already been a part of will continue in the life of the executive committee and the central committee.

A possible way forward

The central committee has taken the decision to accept the wish of the general secretary not to seek an extension of his contract. We, the presidents, note from the minutes of the closed session of the executive committee that there was a recommendation “to extend the contract of the Reverend Dr Samuel Kobia to serve as general secretary until such time as a new general secretary has been elected and taken office.” (cf. executive committee minutes of February 2008, section 13.4) In the context of our report, to assist reconciliation and healing within the fellowship of the WCC, the presidents see this as a possible way forward.

*Triune God,
illuminate our mind, strengthen our will
to do always your will, not ours.
Give us your grace to work firmly for
justice, reconciliation and peace,
for your glory.
Amen*

Archbishop (Prof. Dr) Anastasios of Tirana, Durres, Primate of Albania
Mr John Doom
Pasteur Simon K. Dossou
Dr Soritua Albert Ernst Nababan
Rev. Dr Ofelia Ortega Suarez
Aba Paulos I, Patriarch of Ethiopia
Rev. Dr Bernice Powell Jackson
Dame Mary Tanner

25 APPENDIX VII – REPORT OF THE GOVERNANCE GROUP

1 Introduction

- 1.1 The importance of good governance for a well-functioning organization such as the WCC should never be underestimated. The need for good governance is a recognized priority worldwide and is for us a matter of good stewardship. The concerns of this report may sound dry and technical. Some of them are. But the report has far reaching implications, because it is the working group's (the group's) conviction that the present governance structures of the WCC are unsustainable. Although the report does make adjustments to rules and procedures designed to improve the way the present structures work, it also argues that the financial situation and the changing ecumenical scene require a more fundamental revision. Whether one likes it or not, change is needed, and is needed soon. The WCC can neither afford governance structures that cost an average 700,000 CHF per year, nor fail to reflect changing roles, partnerships and priorities in the way it is governed. Among the key recommendations is a fundamental review to be undertaken between this and the next central committee in consultation with churches, partners and other stakeholders, to continue the work begun by the group.
- 1.2 The group, whose formal title is the working group on governance, accountability and staff policy, held three formal meetings during the period from February to July 2009. Its composition and full remit are given at Annex 1. The WCC central committee had directed its formation (WCC central committee, minutes of the fifty-seventh session, Geneva, February 2008, p.71); the September 2008 executive committee established its parameters, with the terms of reference and composition of the group approved by the officers in December 2008. The group has communicated on an interim basis with the executive committee and with the officers, issuing interim reports following its February

and June meetings, and engaging the officers and members of the executive committee through a questionnaire as the work developed.

- 1.3 An open, transparent and constructive forward-looking atmosphere characterized the work of the group as it explored the situations that gave rise to some of the issues presented to the committee. The group identified areas where the governing bodies, officers and staff would have been provided with additional guidance had the existing documentation assured a common understanding of roles, responsibility, accountability and appropriate oversight.
- 1.4 The group faced something of a dilemma. It was established to deal with issues that had emerged in the present system of governance, with the anticipation that these would be dealt with over time by rule changes and constitutional changes at a future central committee and at the forthcoming assembly. When it looked at the financial situation, however, and heard the impatience of some of the major funding bodies with the slow pace of change, it reached the conclusion that fundamental change could not wait that long. It is for that reason that it is recommending that central committee ask the executive to find ways of moving with all haste.

2 Brief history of WCC governance

- 2.1 Fundamental constitutional and governance questions about the WCC were decided in Utrecht in 1938 and ratified by the first assembly in Amsterdam ten years later.

“The first assembly...defined the tasks of the council in a general way in its constitution and in a more specific manner in its decisions concerning the policy and programme of the council...”

The supervision of the work of the WCC was entrusted to the central committee, chosen by the assembly from among the delegates and representatives of the main confessions and the various geographical areas. Whereas the central committee met once a year, the executive committee met twice a year. Although the central committee had the right to change the membership of the executive committee at each session, in practice it sought to preserve continuity and made very few changes.

The chairman and vice-chairman of the central committee, holding the same positions in the executive committee, were constantly in touch with the general secretariat about major developments, and provided the necessary link between the committees and the staff. The first assembly also elected an honorary president and six presidents. This pattern of leadership and committees has not been changed, except that since Vancouver 1983 the WCC has seven presidents”.¹

¹ cf Rules, By-laws, Mandates and Programmes, Compiled by Ans Van de Bent, WCC, Geneva, 1987, p. iv.

- 2.2 While the governance structure of the council remained quite stable throughout the years (probably with the exception of the size of the central and executive committee increasing in numbers to accommodate the representatives or rapidly increasing numbers of member churches), the organizational (programmatic/operational) structure had been reviewed and changed practically after each assembly. Similarly, while the governance structures remained quite stable there has been a substantial turnover in their membership following each assembly.
- 2.3 The first assembly also included in the governance structures: boards, working groups, advisory groups and commissions, the latter affirming the fact that the council “incorporates the work of the world movements for Faith and Order and Life and Work, the International Missionary Council, and the World Council of Christian Education”.² Some of these commissions existed before the formation of the WCC.
- 2.4 The most substantial changes in the WCC governance were introduced at the time of the eighth assembly in Harare, 1998, as a result of the policy document *Common understanding and vision of the WCC (CUV)*, received by the assembly. These changes addressed three inter-related areas:
- the programme and management structure for the work of the WCC, envisaging the council as “a single administrative whole”;³
 - the decision-making processes for programme policy, leading to the creation of a programme committee with its mandate being defined by the assembly; and
 - the by-laws of the commissions, advisory groups and boards, adapting them to the new flow of decision-making.⁴
- 2.5 Particularly significant for the governance of the council were two processes, both inspired from and grounded in CUV, associated respectively with the eighth assembly (1998) in Harare and the ninth assembly in Porto Alegre (2006). The former focused on the need for a “new architecture for the ecumenical movement”, explored ways for the reconfiguration of the movement, and tried to look at conceptual and structural changes for ecumenical organizations, starting with the WCC. The latter concentrated on the major challenges of “ecumenism in the 21st century” and called for a broad partnership in order to face these challenges together within the rapidly changing ecumenical and ecclesial landscape.
- 2.6 Both led to remarkable ecumenical and institutional changes (e.g. the creation of the Global Christian Forum, the concept of an “expanded space” for WCC assemblies), but they had very little impact on governance. The chart at Annex 2 outlines the present governance structure.

² WCC Constitution, Article III

³ cf Minutes of the central committee 1997

⁴ cf Minutes of the central committee 1999

3 Approach to the remit

- 3.1 The group sought to mingle urgency with thoroughness, taking a variety of approaches to the task, and building on work that had gone before. In structural terms, that meant responding to the change confirmed at the last assembly that united the governance of the WCC into a single structure where commissions and consultative groups are understood as advisory and no longer directly related to governance. In vision terms, it meant responding to the insights of the CUV process, the report of the special commission and the work of the continuation committee on ecumenism in the 21st century, stressing the identity of the WCC as a fellowship of churches, while providing a governance structure designed to enable the council effectively to “live that fellowship” as its role adapts to the polycentric ecumenical environment.
- 3.2 Whilst aware that the group’s task was prompted by particular issues that arose around the last meeting of the central committee, the group chose not to look at these in isolation, but rather to set them in the context of a fresh look at the structures as a whole. The group feared that otherwise it might fix one element only to shift the pressure elsewhere.
- 3.3 So with the help of consultants from KPMG, the group sought to explore current thinking about good governance in public sector and not-for-profit organizations and to assess the governance of the WCC in the light of it. This proved an immensely fruitful process and came to undergird much of what is said in this report.
- 3.4 As already mentioned, this work was undertaken at a time when the signs of the times suggested that many of the ways in which the WCC currently works will become unsustainable. Financial pressures challenge the cost of maintaining current governing structures. The shifting ecumenical scene, and the rise of new agencies undertaking work that might once have been undertaken directly by the WCC, call for a flexible governance model. Consequently the group did its best to set its work in a longer term framework, creating the basis for a governance structure for tomorrow’s WCC, not just today’s.
- 3.5 In being open to fresh approaches, however, the group remained aware of its mandate and also its responsibility to remain true to the constitutional understanding of the WCC, defining both what the WCC *is*, a fellowship of churches, and what it is *for*, maintaining the coherence of the ecumenical movement.

4 Current thinking on good governance

- 4.1 A distinction can be drawn between four dimensions of the process of running an organization: governance, management, advice and implementation.
- 4.1.1 *Governance* is the dimension that takes responsibility for an organization’s life. Its key elements are:
- Identity, vision and mission: identifying what the organization is and is for.
 - Strategy: setting and reviewing the broad strategic goals.

- Accountability: holding staff accountable for what they do, ensuring accountability to the broader membership, and ensuring the activities remain true to the defined self-understanding and ethos.
 - Resources: bringing together the human, physical and financial resources the organization needs and ensuring they are properly deployed.
 - Compliance: ensuring that the organization behaves properly, obeys the law and follows its own constitution and rules.
 - Management of risk: assessing the risks (including financial risks) the organization faces and ensuring there are strategies in place to handle them.
 - Appointment and management of the most senior staff.
- 4.1.2 *Management* is the day-to-day business of running the organization. In a large organization like the WCC it is delegated to senior staff. Its key elements are:
- Turning the strategic plan into objectives and activities.
 - Providing leadership, creativity and drive to the life of the organization.
 - Proposing, controlling and monitoring the budget.
 - Deploying the available resources efficiently and effectively.
 - Communication, both within the organization and outside it.
 - Fulfilling accountability to the bodies responsible for governance.
 - Appointing and managing the staff.
- 4.1.3 *Advice* is what is sought from specialists who are not themselves decision-makers or managers. It may be sought at any of the three levels – governance, management or implementation. Good use of advice requires both clarity from those seeking it as to what is required and good communication and dialogue between those providing it and those expected to take account of it. In the structures of the WCC, consultative bodies such as commissions can feel quite divorced from the central committee they are meant to advise, not least because their advice is always filtered through a sub-committee.
- 4.1.4 *Implementation* is the task of more junior managers and their staff. It is the process of carrying out the activities and working towards the objectives defined by senior management, while working within the limits of the defined budget and staffing structure. It can and should be done creatively and collaboratively, with suggestions flowing up to management as well as instructions coming down, but it works always within the limits and towards the strategic goals and policies defined by governance and the objectives and activities defined by management.
- 4.2 Governing bodies should not seek to manage, but should leave management to the senior staff, while ensuring that the policies and strategy are in place to provide the parameters for what the staff do. Some of the current governance bodies – the programme committee, for example – find themselves expected to play a management role regarding the deployment of resources that they cannot fulfil. On the other hand, staff should also respect the distinct roles of

governance, and not be put in positions where they are expected to contribute as though they were members of a governing body. The lack of distinction at some meetings between staff and members (especially where staff are present in large numbers) can lead to members not recognising fully the extent to which decisions and good judgment remain their responsibility.

4.3 In this understanding, the role of governing bodies is to focus on policy. Governing bodies set the ethos, policies and objectives; management works out how to deliver them. Governing bodies set the guidelines and limits within which staff work and the outcomes they expect them to deliver – and they carefully hold them accountable for delivering those outcomes. This changes the emphasis from receiving and approving proposals to a more active role of objective setting and evaluating.

4.4 For such an understanding to work, a number of things are needed:

- *A clear, single line of authority and accountability.* WCC structures at present sometimes confuse this line, for instance where the programme committee and the executive committee can appear to have parallel responsibilities for elements of programme work.
- *A clear schedule defining the responsibilities delegated to each level of governance.* There should be no responsibilities allocated simultaneously to different bodies, nor responsibilities that fluctuate between two levels, as currently happens with the budget, handled in alternate years by central committee and the executive.
- *A clear definition of each personal role in governance.* At present many roles, including those of moderator and vice-moderator, remain largely undefined. Nor is there any clear definition of what is expected of a member of central committee itself.
- *A single point of responsibility from management to governance, focused in a chief executive.* This does not rule out links between people in governance and staff for purposes of creative thinking and shared engagement, but it does mean no one should be able to short-circuit the line of management responsibility by by-passing the chief executive or developing improper patronage or grievance routes.
- *Transparent structures that maximise communication* between staff, management, governance and membership, both before and after decision-making.

4.5 Important as these are, they need to be undergirded by an atmosphere of trust and good relationships. The WCC is a body where there are inevitably competing interests and concerns over power. The group believes that a lack of clear definition of roles and responsibilities feeds distrust. Interests need to be translated into guidelines if those who hold them are to trust others, and to have a proper basis to hold them to account. This is particularly important in a multi-cultural environment like the WCC, where the unwritten rules and assumptions

that might naturally apply in one culture cannot be taken for granted. Only through written guidelines can all be confident that it is understood how things are to be done.

- 4.6 This emphasis on agreed definition, procedures and outcomes puts a premium on the arrangements for the audit function. This function concerns not only finance, but focuses on ensuring that procedures are being correctly followed, guidelines adhered to, instructions carried out, risks managed and policies implemented. It needs to be accountable to the governing body and independent of those it scrutinizes. It should normally include an independent element. Best practice suggests some changes to the remit of the present audit committee to separate it completely from the finance committee and strengthen its accountability to the executive committee. It would be appointed directly by the executive committee and include, in addition to the independent external appointees, at least two members of that committee. Ideally these two should not be members of any other committee - and to retain their independence should certainly not be members of the finance committee. A revised remit is described in Annex 4.
- 4.7 It is a governance responsibility to ensure that the organization has the staff required to undertake the tasks the governing body has assigned and that they are structured coherently to serve the mission of the organization. It is also a governance responsibility to determine the general terms and conditions under which they work, overseeing the formulation and implementation of staff rules and regulations, including ethical and whistle-blowing policies. In the increasingly complex world of employment law and practice, it is important that adequate time and expertise is given to the governance role in human resources. Good practice would suggest the creation of a personnel committee to oversee constant improvement in this area, implementation of management by objectives and performance appraisals, including for the general secretary. Given the expectation, outlined later in this report, that WCC staff numbers will continue to contract, this is likely to be of particular importance in the coming years. The group recommends the appointment of a personnel committee by the executive committee with the remit described in Annex 5. Certain additional recommendations of the group anticipate the existence of such a personnel committee with this mandate.
- 4.8 The WCC is unusual in having a three-level governance structure (assembly, central committee and executive committee); most international organizations have only two levels. Typically they divide the governance functions as follows:
- 4.8.1 TOP LEVEL
- Is the highest authority, but delegates all but major decisions
 - Defines or approves the organization's vision, mission and high-level organizational goals, and operating principles
 - Appoints the (decision-making) lower level Governing Body
 - Is informed of strategy and of organization's performance in carrying it out

- Evaluates performance of Governing Body/receives report on (facilitated) self-evaluation

4.8.2 LOWER LEVEL

- Principal decision-making body under mandate of top level
- Sets strategic direction for organization (decides strategic plan in line with vision/mission...)
- Monitors implementation of strategy and organizational performance
- Decides tolerance for risk
- Exercises oversight
- Appoints committees
- Appoints CEO of organization
- Seeks advice of independent, external experts
- Provides appropriate disclosure to assembly and other relevant stakeholders
- Discloses personal and financial matters that might give rise to conflict of interest
- Creates and updates succession plans for itself and for committees
- Reports on its performance

4.9 Allocating these functions between the three WCC levels means taking account of:

- which body is most appropriate in terms of its access to the necessary knowledge of the organization and its activities;
- which body is the most appropriate size for the task, given the general rule that the more detailed the governance issue, the smaller the number of people who should be engaged in handling it;
- which body has the relevant skills and awareness of the constituency needed for the kind of question at issue.

4.10 Strict governance issues, however, are not the only ones of which the WCC needs to take account. Governance has also to reflect the organization's self-understanding; how the council structures its life itself contains messages about how it sees its nature, values and role.

4.11 The group recommends that the present understanding where the executive committee and central committee have effectively the same responsibilities (the former exercising them in the gaps between meetings of the latter) be replaced by one which defines which functions are most appropriately retained by the central committee and which formally delegated to the executive committee. This is discussed further in section 7, and a proposed allocation of responsibilities can be found in paragraphs 7.8.2 and 7.8.3.

5 Responding to CUV

- 5.1 The WCC will always want to think theologically as well in terms of organizational principle. A number of processes in recent years have engaged in theological reflection. The group has sought to uncover the governance implications of their work.
- 5.1.1 The process leading to the policy statement on Common Understanding and Vision of the WCC drew a clear distinction between “living the fellowship” and “running the organization”, opening at the same time new avenues for looking at the ecumenical movement as a whole and the role of the WCC within such a polycentric reality.
- 5.1.2 The assembly discernment committee (ADC) has offered a proposal to embody the dynamism of the entire ecumenical movement in the next assembly, creating a new “expanded space” for members who are committed to “living the fellowship”, churches that are not members of the WCC and ecumenical partners. The ADC is apparently fully aware that, while the integrity of the assembly as a constitutional body should be maintained, decision-making should be looked at in different, new and creative, ways, especially regarding nominations and elections.
- 5.1.3 There have been attempts, following the eighth assembly,⁵ to look at the central committee as a privileged place where theological discernment, creative thinking, mutual learning and celebration could take place. Focusing on shaping strategic goals and policies would be the most appropriate role for the central committee as a governing body. Such a mandate would certainly strengthen the fellowship, allowing member churches to “live and practice the fellowship”, coming together, reflecting together, speaking together to the world, praying together.
- 5.2 In addition, the need for the executive committee to focusing on strategic planning, monitoring, handling resources, and managing risk had been affirmed in various ways and at various occasions (both by funding ecumenical partners and member churches) in order to ensure a more responsible, more efficient and more accountable way of “running the organization”.
- 5.3 The diagram in Annex 5 tries to capture these distinctions as a line running through every part of the WCC, but with some bodies far more to the “living the fellowship” side of the line and others with the emphasis on “running the organization”.

6 Responding to the changing times

- 6.1 In order to keep up and strengthen the unique role of the WCC as a global “fellowship of churches” in a world where the churches’ presence and voice is so much needed, the governance of the WCC should take seriously into consideration certain imperatives, emerging from within the institution, the wider

⁵ cf. post-Harare documents and minutes of the executive and central committees.

ecumenical context and the world at large. Here are some examples, chosen only from those that have governance implications.

6.2 Internal challenges

- *A proportionate institutional architecture*: the budget, the range of operational activities and number of staff have dramatically decreased over the years. The size and frequency of meetings for governance must be adapted to the current situation. It can hardly be expected that member churches and specialised ministries, that will have to cut in their own staff, will be able to support the WCC at the same level as before – or will even be willing to do so – if the WCC continues to maintain its present heavy governance structures, that cost an estimated 700,000 CHF per year.
- *A clear commitment to the fellowship*: the active participation of members of governing bodies in strategies for securing the necessary financial resources for the viability of the organization (e.g. membership contributions), in requirements related to institutional needs (e.g. letters from the general secretariat; from working groups appointed by the governance for programme evaluation, etc.), and not least in taking concrete financial responsibilities (e.g. covering expenses for participation in governance meetings) are necessary components for strengthening both the “fellowship of churches” and the credibility of the “institution”.
- *A clear expression of responsibility and transparency*: the governance should take seriously the challenges of good practice in governance across all sectors (e.g. governments, NGOs, etc.), build transparent lines of accountability, and prove effective management.
- *A new profile for WCC governance*: some member churches and specialized ministries are pointing to the fact that what the WCC requires in terms of governance is a light body of qualified, committed and wise leaders, chosen from the wealth of leaders the “fellowship of member churches” can provide, to give guidance to the “institution” (including the staff), but – above all – to serve the fellowship in being the voice of the churches as it responds to and speaks to the world of our days.

6.3 Wider ecumenical challenges

- *A new way of looking at the regions*: The current trends among some member churches, church-related organizations and specialised ministries to decentralise their diaconal work by creating regional or national offices in the global south is leading to drawing more and more of their resources, their focus and their attention to these regional and national realities. This could redirect the attention (as well as resources) available for action and actors at the global level.
- *A new distribution of ecumenical tasks*: The birth of global networks that begun to coordinate and strengthen the work of the specialized ministries and their partners in the global south (such as ACT International, the Ecumenical

Advocacy Alliance and ACT Development) drew the interest of the specialized ministries which now invest in them rather than in the councils of churches.

- *New ecumenical initiatives:* The Global Christian Forum emerges as a new model for coming together and witnessing to the world, with a number of fundamental questions addressed to the models and practices of ecumenism that have developed in the last decades.
- *A new way of expressing the strength and potential of the fellowship:* Many member churches are taking on their own ecumenical initiatives, including bi-lateral dialogues, developing a number of ecumenical projects, and are dealing directly with matters also addressed ecumenically (e.g. climate change, inter-religious dialogue, etc.). This is yet another indication that resources previously available at the global level may also decrease and that new ways of sharing responsibilities and manifesting the fellowship are needed.

6.4 External challenges

- *The current global situation:* As a “fellowship of churches” and an institution operating at the global level, the WCC has maintained governance structures that are increasingly less responsive to the current global context.
- *The present economic crisis:* The WCC, being part of the global reality, will seriously suffer from the economic changes, which have already affected practically all member churches, partner ecumenical organizations and, particularly, those who bear the greatest responsibility for funding the WCC.
- *The growing secular interest in the ecumenical agenda:* Governments, NGOs, and numerous other actors from the secular world at the global, regional, and national level, are increasingly involved with matters on the ecumenical agenda (e.g. inter-religious dialogue and relationships, reconciliation, climate change, not least the spiritual dimension of economic justice, etc.). This affects the availability of resources and raises questions about the unique role the WCC is expected to play at the global level as a “fellowship of churches”.
- *The decline in membership of mainstream churches in the secularising West:* This is, of course, primarily a mission challenge, but in the context of governance it points to a continuing decline in income and resources from the churches that have traditionally been the major sources of funds.
- *The climate change crisis:* The carbon footprint of governance meetings, consultative and other encounters, as well as staff travel is significant and should be considered in any evaluation of the WCC’s institutional culture.

7 Proposals for immediate change

- 7.1 As indicated in the introduction, the group has a number of proposals for immediate change as well as issues for consideration in the future. The proposals for immediate change are designed to improve the way present structures work while not obstructing – and sometimes paving the way for – further change in the suggested direction.

7.2 *Basic Institutional Roles of the WCC*

In undertaking this work, the group was resourced by earlier work by the executive and central committees and by staff as well as by various committees and individual feedback since the 2008 central committee that identified areas of the current WCC structures and leadership roles and processes that are not well defined by the existing WCC rules. These resources included, among many others, the document “Consolidated Presentation of Governance Issues”⁶ and the central committee document “Functions of the Governing Bodies”⁷. In some cases, procedures can be found articulated in the constitution or rules of the WCC, in some cases in minutes of meetings of predecessor central committees, as in the case of the search for, and election of, a general secretary⁸, or in decisions of the executive committee, as in the Audit Committee Mandate⁹. In other cases, processes and roles were undertaken based upon institutional memory of unwritten traditional practices. Because “best practice” for institutions such as the WCC, with diverse regional and cultural governance bodies, is to articulate with clarity in the governing documents the specific roles and responsibilities of the various leadership positions, governing bodies, committees and advisory bodies, the group offers some concrete recommendations for immediate emendations of the rules either within the body of the rules or as appendices.

7.3 *The general secretary*

7.3.1 The general secretary is the chief executive officer of the WCC, with articulation of this role expressed minimally in the rules.¹⁰ The general secretary has primary responsibility to provide leadership to the WCC, including as representative of the WCC as the “privileged” instrument of the ecumenical movement, and also as head of staff, with authority to delegate his or her responsibilities as necessary. The general secretary also is one of the officers of the WCC, which functions as the business committee of the central and executive committees. The specific short term recommendations of the group include proposals for revised and additional language in the rules regarding the office of the general secretary, including emphasising the authority to delegate, and reference to a new appendix

⁶ Staff document, Consolidated Presentation of Governance Issues. January, 2009.

⁷ WCC Central committee, 30 August to 6 September 2006. Document No. GEN 07; WCC Executive committee, 9 -- 10 September 1997, Document No. 1.2.

⁸ Selection of Search Committee including “Additional Procedures,” Minutes of Central committee, January 1987, Appendix V; “Procedures for the Election of the general secretary”, Central committee Minutes, August 1992, Appendix III.

⁹ “Audit Committee Mandate”, Executive committee, Finance Sub-Committee, Etchmiadzin, Armenia, 25-28 September 2007

¹⁰ Rules. Article XII. Staff 2. “The general secretary shall be elected by the central committee. He or she is the chief executive officer of the World Council. As such, he or she is the head of staff. When the position of general secretary becomes vacant, the executive committee shall appoint an acting general secretary.”; Article VI. Central committee 2. officers (b) regarding role as an officer.; Article VI. Central committee 3. Meetings (b) regarding role in assuring balances.

to the rules. The new appendix to the rules collects and clarifies current practices around the search process, as well as procedures for performance appraisals, mid-term evaluation of the general secretary and the mechanism to handle breaches of the Code of Ethics regarding the general secretary. The proposed changes to this and other sections of the rules can be found in Annex 6.

- 7.3.2 Appraisals and the mid-term evaluation must be conducted against stated expectations. The specific “roles and responsibilities of the general secretary” were articulated in a document accompanying the 2008/2009 search process, affirmed by the central committee and forming the basis for the applications of candidates for the position.¹¹ The staff rules and staff regulations further elaborate specific functions of the general secretary related to WCC staff and would be relevant measures as well. Normally, appraisals of a chief executive also measure performance against stated management objectives. *There is currently no process for establishing specific management objectives for the general secretary; this would be an appropriate function of the newly proposed personnel committee.*
- 7.3.3 The group addressed concerns regarding the staffing structure of the WCC, specifically the function for oversight of staff in the absence of an often-travelling general secretary. Current staff rules provide the general secretary with full authority to “delegate his/her authority in the application of the staff regulations to other personnel of the WCC, either by name or *ex officio*, in such fields and for such purposes as he/she shall define”.¹² The authority of the general secretary to delegate responsibilities related to staff issues is clear and is a management function the general secretary should be encouraged to exercise. To emphasize the significance of this function and expectation that certain authority of the general secretary will be delegated, this language has been proposed to be included also in the WCC rules.
- 7.4 *The moderator and vice-moderators*
- 7.4.1 The moderator of the central committee (the “moderator”) is the chief governance officer of the WCC, understood to be equivalent to the chair of a board of trustees. Together with the vice moderators, the moderator traditionally has chaired meetings of the central and executive committees and together with the general secretary, has served as the business committee for the central and executive committees. Other than naming the positions¹³ the rules are silent as to the authority and responsibilities of these roles. The specific short-term recommendations of the group include proposals for revised and additional language in the rules regarding the moderator and the vice-moderators and the officers as a body. (See Annex 6)

¹¹ “Role and Responsibilities of the general secretary”, Search Committee, 2008/2009.

¹² WCC Staff Rules. Chapter 1: Nature and Scope, Section 2, Staff Regulations, 2.02.

¹³ WCC Rules. Article VI. Central committee, 2, officers (a), “The central committee shall select from among its members a moderator and vice-moderator or vice-moderators to serve for such periods as it shall determine. (b) The general secretary of the World Council of Churches shall be *ex officio* secretary of the central committee.”

- 7.4.2 The moderator's role as chief governance officer is articulated as primarily threefold: providing leadership for the central committee, assuring the coherence of the work of the governing bodies and facilitating the discernment process of committees chaired. Additionally, the moderator is expected to accompany the work of the general secretary and ensure collegiality among the officers. The group also recommends that the moderator participate in the annual performance appraisal of the general secretary.
- 7.5 *The Presidents*
The group affirms the important and influential role of the eight presidents. As currently stated the rules properly describe their role: their governance role is that of any member of the central committee, on which they serve *ex officio*; their specific role is as advocates to promote ecumenism and interpret the work of the WCC, especially in their respective spheres of influence.¹⁴ Presidents may be asked by the moderator to moderate certain sessions of the central committee meetings. Minor changes for clarification to that section of the rules are offered. (See Annex 6)
- 7.6 *Staff*
WCC rules: The structural reorganization that followed the Porto Alegre assembly required some emendations to WCC rule XII in order to conform the provisions to the current staffing appointment, nomenclature, titles and the internal structure for the staff leadership group and the staff executive group. The proposals for these changes were included in the central committee doc. no. GEN 06 rev 2 February 2008, a document tabled for further work. The group has incorporated some of these suggestions into the attached annex and recommends that these changes be adopted by the central committee (see Annex 6). Some of the changes originally proposed in central committee 2008 GEN 06 rev 2 related to staff were evaluated as properly belonging within the discretion of senior management as a management and not governance function. As indicated in Annex 6, the group recommends that these matters be moved to staff rules.
- 7.7 *WCC staff rules and staff regulations*
- 7.7.1 "On the authority of the central committee of the WCC, the staff rules are issued by the executive committee, which committee shall be the only authority competent to make amendments thereto."¹⁵ The group was offered draft emendations to the staff rules prepared by a staff working group appointed by the general secretary, including members of the staff representative group. The group recommends that these proposal for staff rule changes be forwarded for review to the personnel committee of the executive committee proposed to be established with the remit indicated in Annex 5.
- 7.7.2 The proposed emendations include changes to current rule VI, including the addition of three sections. The proposed sections VI 1.06 and VI 1.07 indicate a

¹⁴ Rules. Article V. Presidents.

¹⁵ WCC Staff Rules. 1.01.

role for the officers of the central committee in cases of discipline and dismissal of staff. Executive committee should consider whether this role should reside with the proposed personnel committee of the executive committee rather than with the officers as included in the draft.

- 7.7.3 Additionally, “best practice” indicates that an organization such as the WCC have a stated avenue for “whistleblowers” to bring their concerns without fear of recourse. Some organizations designate an in-house staff person with risk management audit function, others contract for a third party, such as a professional audit firm, to provide a whistleblower’s hot line. The staff rules should include a provision for whistleblowers.
- 7.7.4 The governance group notes that the staff regulations, issued by the general secretary¹⁶ include “Procedures in Cases of Alleged Sexual, Psychological or Moral Harassment”¹⁷, but does not include a full code of ethics. The group suggests that a code of ethics, signed by each employee, be included as an appendix to the staff regulations as part of each employee’s contract.
- 7.7.5 To the extent that provisions of the staff regulations apply also to the general secretary, these policies should be articulated in the staff rules, where amendments are subject to the authority of the executive committee, and subject to the oversight of the proposed personnel committee.
- 7.7.6 A number of other staffing issues were included in the group’s remit, including some relating to management structure. The group’s understanding of, on the one hand, the proper distinction between governance and management, and on the other the proper role of the kind of personnel committee proposed in its recommendations, led it to judge that these issues, although discussed at its meetings, should not form part of its final report. The recommended revisions to the Rules in Annex 6 do, in fact, propose deleting all rules concerned with the staff executive group, as this is judged a management, not governance issue. The group does, however, wish to recommend:
- that the new general secretary should be required to provide an early report to the executive committee on how the management of the Geneva-based operation will be managed effectively both in his absence and presence, whether through a chief of staff or in some other way; and
 - that the executive committee be required to ensure an adequate system is in place to monitor the effectiveness of the management arrangements resulting from (a) in delivering what is needed.
- 7.7.7 The group was made aware of executive committee February 2009 Document No. 6 related to Staff Policy, including recommendations regarding recruitment, performance appraisals, secondment policies, staff development, and years of service. These are precisely the issues that should be housed in a personnel

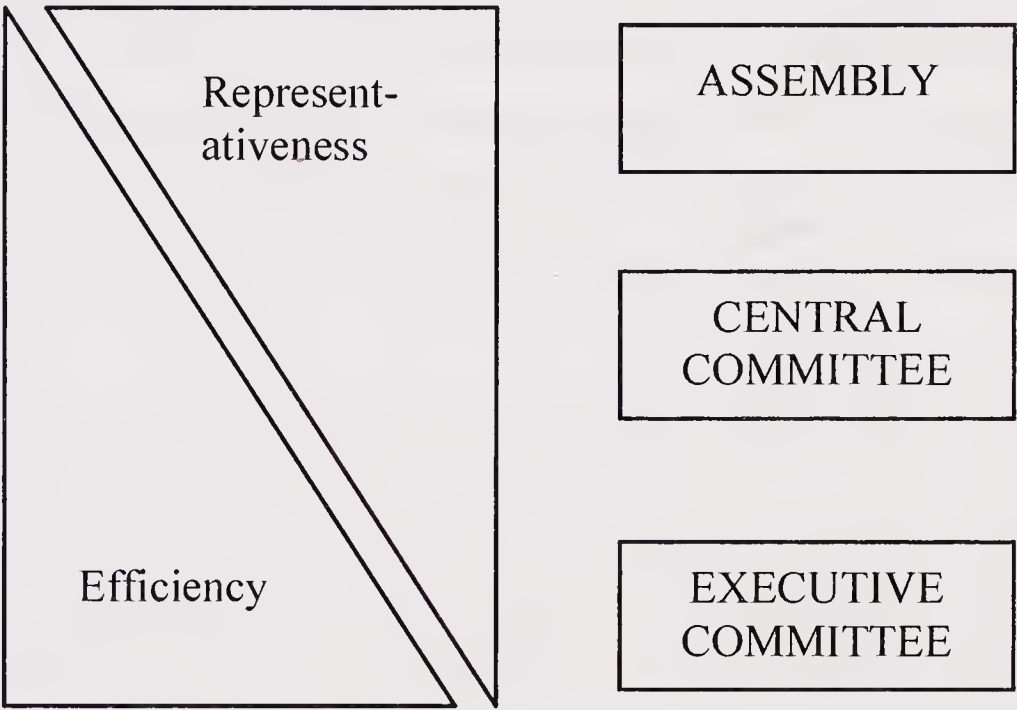
¹⁶ WCC Staff Regulations, 2.01

¹⁷ WCC Staff Regulations, Appendix E

committee of the executive committee tasked to consider and decide on governance policy related to these issues.

7.8 Committees

7.8.1 The primary committees comprising the governing bodies of the WCC from assembly to assembly are the central committee and the executive committee. All three levels of WCC governance have to respond to the need both for representativeness and efficiency. The higher the level of governance, the more important it is that to be fully representative of the membership; the closer governance becomes to the detail of running the organization, the more important it is that it be efficient. Efficiency requires smallness of size, high level of relevant skill and access to information coupled with time to handle it. These can be shown in a diagram as follows:



7.8.2 As the most representative body, it is appropriate that the assembly is the place where the identity, ethos, vision and mission are made clear. It is here that the broad aims and emphases of the movement are identified. Its size, frequency and the nature of its composition make it an inappropriate place for anything more detailed.

7.8.3 Central committee shares with assembly a strong representative element. It is well suited to reflective decision-making and for holding the work of the WCC accountable to the churches. Its representativeness means it is vital it holds on to the higher levels of governance. The group would argue that, in addition to its vital life as a forum for theological reflection, mutual ecumenical learning and comment on public issues, central committee is the most appropriate body for:

- Broad strategy, including the broad outcomes it is intended the programme work should deliver;
- Appointing and setting the rules and policy guidelines governing the work of the executive committee, including the parameters within which it should work;

- Evaluating the work of the executive committee, and holding it to account for ensuring the activities of staff and programmes meet the expectations and wishes of the membership;
- Providing the route through which issues and proposals for action from the churches are raised within the life of the WCC;
- Electing the general secretary;
- Dealing with issues on which the executive committee feels it needs guidance from a superior body, since they raise fundamental questions of policy or ecclesial sensitivity;
- Controlling its own life and regulating its own meetings.

Whilst standard good practice in governance would expect the election of the chief executive to be at the lower, “efficient” level, the group recognises that the particular significance of the general secretary’s role in the life of the WCC requires it to be taken at a more fully representative level.

- 7.8.4 Central committee should not be cluttered up with other items of governance, which rightly belong at the less representative, more “efficient” end of the diagram. The group proposes that all governance issues other than those listed in 7.8.2 and 7.8.3 should routinely and formally be delegated to the executive committee.
- 7.8.5 Given this understanding, the executive committee becomes the main locus for governance of the operational activities of the WCC, not just between meetings of the central committee but consistently at all times. It puts a premium on ensuring the executive committee has the skills and competencies necessary for the role, but also gives the opportunity for a more consistent and focused approach to governance than is permitted by the present structures. The executive would, however, be working within the limits and towards the objectives set by central committee; it would not be free to pursue its own agenda. Concomitant to the delegation of responsibility to the executive committee would be a new and stronger attention to scrutiny by the central committee. One possibility the group explored was a session at each central committee meeting when the committee would divide up into smaller scrutiny groups, each carefully exploring one aspect of WCC activities and then reporting back to the whole.
- 7.8.6 The group was made aware of some of the frustrations experienced by committees of the central committee as they sought to fulfil their role. The 2007 report of the programme committee core group was particularly trenchant in its comments. The group explored a variety of possible solutions, particularly designed to ensure a single line of authority, but ultimately concluded that before solutions could be reached, it was important to evaluate the *effectiveness* of the present committees, not just their remits and structures. Just as a careful evaluation of programmes is undertaken, assessing their performance in the light of the outcomes they are intended to achieve, so a similar process is required to evaluate the WCC committees. The short time period in which the group was

operating did not allow it to commission and undertake such a review. The group is therefore recommending that such an evaluation should be set in process as quickly as possible.

7.8.7 It may seem inconsistent with what has gone before that the group is proposing the creation of two new committees, as discussed in 4.6 and 4.7. One is intended as a sub-committee of the executive committee and therefore fits with the more focused governance role proposed for that committee. Both are also intended to bring the WCC into line with unchallenged best practice and the expectations of the Swiss regulatory environment. There is no reason for their creation to wait until the broader committee evaluation has been concluded, and in fact a number of significant proposed changes depend upon the formation of the personnel committee.

7.8.8 The group is not bringing a recommendation on the frequency of central committee or executive committee meetings. For as long as central committee retains its present role, the eighteen-monthly interval is extremely unhelpful, as it bears no relationship to the annual planning and review cycle, nor to the annual budgeting process. The proposal to delegate the more operational end of governance fully to the executive committee, however, would remove this difficulty, as the high-level governance roles retained by central committee would be less tied to annual cycles. A return to an annual meeting of central committee is inconceivable in the present financial climate. The group felt it was unhelpful for the Rules to specify any particular frequency of meeting, as the present context means that considerable flexibility may be called for. Consequently the group is proposing to remove the reference in the Rules to frequency, simply leaving in place the power of the central committee to decide the dates and times of its own meetings, while leaving the executive free to call an urgent meeting should one be required. This is reflected in the rule changes in Annex 6.

8 Questions and ideas for the middle and longer term

8.1 Although the group has given considerable attention to improving current structures, the “signs of the times” discussed in section 6 demonstrate that more thoroughgoing change in WCC governance is very urgent. It was not in the group’s remit to bring specific proposals to central committee at this stage, as any fundamental change will need a proper process of consultation with churches and other stakeholders. The group is, however, proposing that a continuation process be established to conduct that consultation, to bring definite proposals as soon as possible. As mentioned in paragraph 1.4, the group recommends that central committee challenge the executive committee to consider how proposals from that process can be handled in a way that does not leave all decisions until 2013, as it is the group’s clear conviction that by then it will be too late; financial exigencies and the actions of funding partners will have forced the issue.

8.2 The group hopes that proposals will be profound. The continuation process needs to look both at medium term changes that can be made within the existing

constitution and longer term changes that would need constitutional amendment at an assembly.

- 8.3 To help it proceed, the group is offering some initial ideas for consideration. It is not saying these are the only ways forward, though it has looked at a number. What it aims to do is rather to prompt the kind of discussion at central committee that will help those who undertake the continuation process discern something of the way central committee's mind is moving.
- 8.4 Some quite fundamental changes would be possible within the present constitution. One that would be worth considering, especially as the governance role of the executive committee deepens, would be to develop a rotational approach to executive committee membership. One third of the committee could retire at each central committee, and not be available for re-election. That way a greater number of denominations and traditions could be represented over time, the committee would be continually refreshed with new members and the opportunity given for it to play a part in the ecumenical formation of a greater number of participants.
- 8.5 Similarly, traditionally large standing committees like the programme and finance committees or sessional committees like policy reference have no prescribed constitutional membership. If for the sake of effectiveness it was felt, say, that a programme committee of twelve would be more effective than a committee of forty, or that it should report to central committee via the executive rather than directly, or that its meetings need not be tied to meetings of central committee, central committee could make that change. The group is, of course, proposing that a full evaluation of the effectiveness of the committee structure of central committee be undertaken, so that proposals for change might be developed in the context of firm data and criteria.
- 8.6 In the longer term, any new model needs to be affordable. That would suggest a significant reduction in the size of central committee or its successor body. Affordability needs to be balanced with representativeness. Unless the WCC carries the churches with it, its work will be fruitless. The group considered two possible ways of retaining a broad representation while reducing numbers by a half or more. One was to develop a rotational system, where churches are asked to provide members for shorter, fixed terms according to a rota. There would need to be provision for balances and for larger churches to be represented more often than smaller ones. The other was to develop a mechanism whereby representatives could be appointed through agreement within their regions as currently provided in WCC Rules Article I.
- 8.7 Any new model also needs to be flexible. Structures need to reflect what WCC will increasingly be doing: convening, facilitating, working in partnership with others, engaging in ecumenical formation, undertaking experimental and innovative limited life projects. That means making allowance for reasonably swift decisions in changing times, and suggests either making central committee more frequent (and therefore, both for cost and good governance reasons very much smaller) or making it less frequent – perhaps once every two years – and

delegating more authority to a reconstituted executive committee. The latter would take further the move the group is already proposing to permit central committee to do the theological reflection and high level strategising it is best equipped to do, by moving much of the detailed work – such as budget consideration – to the executive committee.

8.8 Consideration of flexibility led the group to recognise that decision-making within the WCC necessarily moves at two speeds. There are operational decisions that need to be made quickly, often in response to financial or other priorities, and are hampered by the present slightly cumbersome processes. But there are also theological and ecclesial issues that need time and space for reflection and consultation, and must be given it. In many ways the distinction between the newly-defined role of central committee and that of the executive committee would reflect that distinction, with central committee focusing on the longer reflective and inspirational processes and the executive committee on the shorter-term operational ones. Give that distinction, it might make sense for the executive committee to include participation by representatives of major partners of the WCC – the regional ecumenical organizations, Christian world communions and the specialised ministries.

8.9 Central committee will be considering the work of the assembly discernment committee. The group recognised two contrary directions in its own thinking about the assembly, which it continued to see as the vital top level of governance, providing identity, vision and mission for the WCC as a whole. On the one hand, good governance requires that every member should have at least one representative at the highest level of governance, and the body at that highest level should meet frequently enough to provide direction in a rapidly changing global and ecumenical context. That might suggest a rather more frequent meeting of an assembly of at least 350 members. On the other hand, not only financial constraints but also environmental responsibility challenges the idea of frequent massive global gatherings. The group felt it unwise to say more about the assembly until the report of the assembly discernment committee had been discussed, but feels strongly that the issue will need to be addressed in the proposed continuation process.

9 Conclusion

Aware that much work remains to be done in the proposed continuation process, the group presents this report and its recommendations, looking for a future of focused impact, increased trust and an ever-more-fruitful ecumenical space. As members of the fellowship of the churches we are stewards of God's resources who seek to respond to God's mission. We must not squander the first nor fail to respond to the second. Good governance is one, but only one, tool to help us be better stewards and to create more space to discern God's will.

26 APPENDIX VIII – REMIT FOR PERSONNEL COMMITTEE

The central committee shall appoint from its membership a personnel committee, comprising no more than seven members and meeting in conjunction with, and reporting to, the executive committee. The committee should include one or more external advisers, who shall advise but not partake in decision-making. The committee should include persons with multi-cultural human resource management experience and ecumenical vision.

The committee shall undertake oversight of human resources policy, striving always to ensure the WCC follows best practice in its treatment, development and deployment of those it employs. It shall not engage in personnel management, which remains the proper role of the staff.

Areas under its purview shall include:

- a) Policy on recruitment and retention, including years of service
- b) The code of ethics
- c) Management by objective
- d) Staff development
- e) Policy for redundancy and redeployment
- f) Prepare a whistle-blowing policy
- g) Grievance and disciplinary policies
- h) Support for staff in implementing changes in staffing policy, particular when significant structural change is envisioned
- i) Broad policy on terms and conditions
- j) Staff rules
- k) Staff regulations

27 APPENDIX IX – BYLAWS OF THE COMMISSION ON WORLD MISSION AND EVANGELISM

10 Introduction

In 1961, the International Missionary Council (IMC) – which traces its history to the Edinburgh conference of 1910 – was merged with the World Council of Churches on the understanding that concerns for mission and evangelism would have a structured place at the heart of the WCC. This finds expression in the conference and the commission on world mission and evangelism.

11 Meanings in these bylaws

- 11.1 **The conference** means the conference on world mission and evangelism.
- 11.2 **The commission** means the commission on world mission and evangelism.

- 11.3 **The officers** shall be the moderator and vice-moderator of the commission and the coordinator of the mission and evangelism team¹⁸.
- 11.4 **The staff** means the staff members of the WCC assigned to work on world mission and evangelism.
- 12 The commission**
- 12.1 Aim – In continuity with the functions formerly carried out by the International Missionary Council and articulated in the Common Understanding and Vision of the WCC, the aims of the commission are:
- 12.1.1 To carry out the aim of the conference: “to assist the Christian community in the proclamation of the gospel of Jesus Christ, by word and deed, to the whole world to the end that all may believe in him and be saved” (cf 4.1).
- 12.1.2 To facilitate the common witness of the churches in each place and in all places and to help them support each other in their local, national and worldwide work of mission and evangelism.
- 12.2 Specific functions of the commission – The specific functions of the commission in collaboration with staff members assigned to the mission and evangelism team are:
- 12.2.1 To advise the central committee of the World Council of Churches through the programme committee on matters relating to mission and evangelism, including issues relating to health and healing, community and justice, and assist in the evaluation and review of programmes as appropriate.
- 12.2.2 To assist the churches and councils and other bodies in common exploration of the truth and content of the gospel in relation to culture and the manner of its public proclamation.
- 12.2.3 To promote biblical and theological studies on the nature of Christian witness, as demand arises from the life of the churches in their encounters with the contemporary world, and from the concerns of the various expressions of the ecumenical movement in mission.
- 12.2.4 To provoke the churches, mission agencies and other bodies to discern the opportunities and priorities for holistic mission, including issues relating to health and healing, community and justice, in various cultures and power structures, locally and worldwide.
- 12.2.5 To encourage common, unequivocal yet sensitive “witness in Christ’s way” so as to promote the fellowship of the church in mission.

¹⁸ By “mission and evangelism team” is meant the grouping of WCC staff assigned to work on mission and evangelism within the WCC structure in force. By “coordinator of the mission and evangelism team” is meant the staff person having a leading role in or for such grouping or any other staff person designated as secretary of the CWME commission.

- 12.2.6 To promote mutual dialogue on mission understanding, practice and relationships with churches as well as with other bodies not presently related to the conference.
- 12.2.7 To communicate the ongoing concerns of mission and evangelism through publications and other instruments such as the *International Review of Mission* and the world wide web.
- 12.2.8 To recommend to the central committee the holding of and to facilitate meetings of the conference.
- 12.2.9 To seek the enlargement, where appropriate, of the circle of formal affiliation and informal association with the conference.
- 12.2.10 To set up *ad hoc* task groups from time to time to address specific issues related to mission and evangelism, subject to availability of funds.
- 12.2.11 To raise funds for specific work arising from the conference, subject to the approval of the central committee.
- 12.3 Structure of the commission:
 - 12.3.1 The commission shall consist of not more than thirty persons appointed by the central committee. The outgoing commission on world mission and evangelism shall submit nominations at the appropriate time, to the central committee, for the moderator and for membership of the commission, according to the following categories:
 - 12.3.1.1 the majority should be drawn from the member churches of the World Council of Churches;
 - 12.3.1.2 about 25% should be chosen from those nominated by the affiliated bodies of the conference;
 - 12.3.1.3 the remaining members should be drawn from a wider constituency.
 - 12.3.1.4 In choosing members of the Commission consideration shall be given, *inter alia*, to proven ability and commitment to reflect on mission, and to confessional, gender and regional balances consistent with WCC policies.
 - 12.3.2 Members of the commission shall be appointed after each WCC assembly and shall hold office until the following assembly. They shall be eligible for a further term. If a member of the commission ceases effectively to hold office during the term of his or her appointment, a replacement will be appointed by the central committee to serve until the next assembly.
 - 12.3.3 The commission shall have a moderator elected by the central committee and a vice-moderator elected by the commission. The moderator normally represents the commission and the conference on the WCC's programme committee.
 - 12.3.4 The commission shall report to the central committee and shall work with staff of the WCC under the direction of the general secretary.
 - 12.3.5 The commission shall keep the member churches and the affiliated bodies of the conference informed of its work.

- 12.3.6 The commission may appoint a small executive group to act on its behalf between meetings of the commission. Such an executive group would include the officers.
- 12.3.7 The commission shall meet normally every 18 months.
- 12.3.8 The staff of the commission shall be the members of the mission and evangelism team as assigned by the general secretary. Staff shall report to the commission but are accountable to the general secretary on behalf of the executive and central committees.
- 12.3.9 Finance
- 12.3.9.1 The budget for the activities of the commission shall be prepared and submitted to the finance committee as part of the unified budget of the council.
- 12.3.9.2 Within the overall budget and policies agreed by the central committee, the commission will oversee the funding and costs of activities and projects.
- 12.3.9.3 The commission shall assist in developing financial resources for the work of mission and evangelism.

13 The conference

- 13.1 Aim – the aim of the conference is to assist the Christian community in the proclamation of the gospel of Jesus Christ, by word and deed, to the whole world to the end that all may believe in him and be saved.
- 13.2 Governing principles:
- 13.2.1 The main task of the conference is to provide opportunities for churches, mission agencies, groups and national and regional councils concerned with Christian mission to meet together for reflection and consultation leading to common witness.
- 13.2.2 The conference shall normally meet once between assemblies. This conference meeting shall be convened by the commission with the approval of the central committee. The moderator and vice-moderator of this conference meeting shall be the moderator and vice-moderator of the commission together with the coordinator of the mission and evangelism team.
- 13.2.3 The results of the conference meeting shall be communicated to the constituency of the conference by the commission and shall also be reported to the assembly and the central committee through the commission.
- 13.2.4 Administrative and executive responsibilities of the conference shall be carried out by the commission and staff.
- 13.3 Membership of the conference:
- 13.3.1 Subject to the approval of the central committee the commission shall determine the size, membership and programme of the world conference, with due attention to regional, confessional, gender and age diversity within the overall norms set by the WCC. Due care will be taken to provide for substantial representation of

WCC member churches and CWME affiliated bodies from names submitted by these member churches and bodies, along with a number of other persons involved at the frontiers of Christian mission.

- 13.3.2 The commission shall take care to maintain an ongoing communication with member churches and members of the conference following the conference meeting itself, in order that this body of people may assist in following-up decisions made by the conference meeting and may serve as interpreters of developments related to conference followup.
- 13.3.3 Members of the conference shall seek to promote in their councils and churches the aims and findings of the conference meeting and the work of the mission and evangelism team. Members of the conference shall draw to the attention of the commission matters with which they feel it should be concerned. They shall seek to promote support, including financial support, for the work of the mission and evangelism team.
- 13.3.4 Consultants and observers may be invited to meetings of the conference. They shall have the right to speak, but not to vote.
- 13.3.5 Quorum of the Conference – one third of the members of the conference shall constitute a quorum at any given session, provided that:
 - 13.3.5.1 among them there are members of the conference from each continent, and
 - 13.3.5.2 among the members present at least one third of the affiliated bodies are represented.
- 13.4 Affiliation and consultative relations:
 - 13.4.1 National councils or regional conferences which accept the aim of the conference may become affiliated to the conference. All councils affiliated to the CWME under the previous constitution shall be regarded as affiliated to the conference under these bylaws, unless they notify to the contrary.
 - 13.4.2 Churches in countries where there is no affiliated national council may apply for affiliation to the conference.
 - 13.4.3 A group of churches organized for joint action for mission in a country where there is an affiliated national council or such an international or intercontinental group of churches may also apply for affiliation.
 - 13.4.4 Other churches which are not members of the WCC and other mission bodies may apply for affiliation to the conference, provided they accept the aim of the conference.
 - 13.4.5 Applications for affiliation shall be considered by the commission. The commission shall consider whether applicants show commitment to do mission in common and in dialogue. If the application is supported by a two-thirds majority of the commission present and voting, this action shall be communicated to the affiliated members of the conference and, unless objection is received from more than one third of them within six months, the applicant shall be declared affiliated. There shall be consultation with the member

churches of the WCC in the area concerned, except in the case of councils or organizations already in association with the WCC.

- 13.4.6 National and regional Christian councils and churches and other groupings, may – while not desiring affiliation – request a consultative relation with the conference. In such cases, those requesting such a consultative relationship must accept the aims of the conference. Action on such requests shall be taken by the commission. Councils and other groupings in consultative relation may send consultants to meetings of the conference, who shall be entitled to speak but not vote.

14 Amendments

- 14.1 The central committee may make amendments on the recommendation of, or in consultation with, the commission.
- 14.2 Amendments may be proposed by the conference, the affiliated bodies of the conference or the commission.
- 14.3 Notice of any proposed amendment must be sent to the affiliated bodies of the conference not less than six months prior to its consideration by the commission.
- 14.4 The commission may recommend a proposed amendment to the central committee unless one-third of the affiliated Bodies of the conference have indicated in writing prior to the commission meeting that they oppose the amendment.

28 APPENDIX X – BY-LAWS OF THE COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS: AN EXPLANATORY NOTE

- A. Wherever there is a variance between the existing CCIA by-laws and the central committee resolution from the 30 August – 6 September 2006 meeting (see below), the central committee resolution will take precedence. This specifically, therefore, will also apply to the number of members of the commission and the expanded and integrated mandate to encompass the work of the former consultative bodies.

Central committee 2006 minute 9.2.3.1 – the commission of the churches on international affairs (CCIA)

The nominations committee affirms, together with the programme committee, the rationale of bringing four advisory groups into one under the name of CCIA. In the spirit of full representation and expertise, the nominations committee sees a need for reviewing the number of members of the CCIA. In relation to that, the possibility of forming smaller time-limited ad hoc working groups was raised. The nominations committee recommended the central committee to:

- i) combine the four consultative bodies – the commission of the churches on international affairs (CCIA), the commission of the churches on diakonia and development (CCDD), the commission of the churches on justice, peace and the integrity of creation (CJPC) and the reference group on inter-religious relations and dialogue (IRRD) – to strengthen interactive,*

integrated and coherent witness; the advisory work would build on the strengths of each of these commissions;

- ii) increase the number of members of the commission to 38 in order to accommodate concerns brought by the four areas of work combined and to ensure fuller representation and expertise;*
- iii) mandate the newly appointed commission under the name and title of “commission of the churches on international affairs (CCIA)” to revise and/or amend its bylaws in light of the proposals made by the outgoing commissions and the programmes that it will accompany, and give consideration to a name that best reflects the work with which it is charged, and present them to the next meeting of the central committee.*

...The central committee then accepted the above recommendation in the varied form given above by unanimous consensus.

B. In addition, it is understood that in light of the above:

- Taking into account the increased size of the commission, Article 6.2 of the CCIA bylaws will require that any thirteen (13) members of the commission or the general secretary of the council may request a meeting of the commission to be convened.
- Article 6.3 of the CCIA bylaws will permit substitution of members at meetings without the right to participate in the decision making process.
- CCIA bylaws Article 8.2 (c) permits the moderator of CCIA, in consultation with the director of CCIA, to authorize a member of the commission to act in the name of the commission.

29 APPENDIX XI – BY-LAWS OF THE COMMISSION ON EDUCATION AND ECUMENICAL FORMATION

1 Purpose

The commission on education and ecumenical formation (the commission) is advisory to the central committee of the World Council of Churches through the programme committee.

2 Aims and functions

- 2.1 Education and ecumenical formation represents a significant historical strand of the ecumenical movement. It remains at the heart of the concerns of churches, congregations, councils, ecumenical organizations, movements and individuals and enables them to participate in the ecumenical vocation and imperative. Through education, people and churches learn to be and to act.
- 2.2 The commission shall, therefore, in collaboration with churches and networks:
 - 2.2.1 foster the understanding and practice of ecumenical learning;
 - 2.2.2 support the churches’ educational ministry within the Christian community and the world, including that of equipping people in the practice of personal

discipleship and mission, developing lay leadership, the theological education of all in the local congregation and promoting human resource development;

- 2.2.3 through its projects promote ecumenical theological education and ministerial formation;
- 2.2.4 educate and form ecumenical leaders, both clergy and lay, for service in parishes, classrooms and ecumenical centres around the world through the Ecumenical Institute of Bossey;
- 2.2.5 create activities to help families, congregations and church related institutions to be inclusive learning communities;
- 2.2.6 reflect on and respond to emerging educational needs and developments.
- 2.3 The commission shall monitor and support the work of staff associated with the ecumenical formation programme.
- 2.4 Within the framework of the policies set by the central committee and with the recommendation of the programme committee and the approval of the central committee, the commission shall help initiate and carry out appropriate activities for the furtherance of these aims.

3 Membership, officers and staff of the commission

- 3.1 The commission shall be composed of no more than 30 members appointed by the central committee. They shall be appointed after each assembly and shall hold office until the following assembly.
- 3.2 The officers of the commission shall be the moderator, who shall be elected by central committee, a vice-moderator who shall be elected by the commission and, ex-officio, the director of the programme on education and ecumenical formation.
- 3.3 As well as being broadly representative of the membership of the council in respect of region, culture and confession, members should be appointed for their relevant experience and knowledge of education and ecumenical formation. At least 10 members should be representative of networks associated with education and ecumenical formation, specifically including ecumenical theological education and OIKOSNET (the world network of laity centres) or any successor bodies.
- 3.4 The Roman Catholic Church, and any other body determined by the commission, shall be invited to send consultants to the meetings of the commission. Such consultants shall be entitled to full participation in the work of the commission except that they shall not be entitled to participate in decision-making as defined in the Rules of the World Council of Churches.
- 3.5 The commission shall normally meet every 18 months.
- 3.6 The staff of the commission shall be the members of the programme on education and ecumenical formation as assigned by the general secretary. Staff shall report to the commission but are accountable to the general secretary on behalf of the executive and central committees.

4 Working groups

The commission shall appoint an executive of six people – three officers plus three commissioners – to meet as and when required, such meetings to take place in Geneva with advisers/partners present as required by the agenda. The executive shall deal only with matters which cannot be left until the full commission meeting and circulate a report to the whole commission.

5 Finance

- 5.1 The budget for the activities of the commission and its executive shall be included in the programme as part of the unified budget of the council.
- 5.2 Within the overall budget and policies agreed by the central committee, the commission will support the staff in developing and monitoring the funding and costs of activities and projects.
- 5.3 The commission shall assist in developing financial resources for the work of education and ecumenical formation.

6 Meetings

- 6.1 The time and location of the meeting shall be determined by the officers and shall normally be set not less than twelve months before the meeting.
- 6.2 If a member gives sufficient notice of being unable to attend a meeting of the Commission, the member may nominate a substitute who shall have the right to speak and participate in decision making.
- 6.3 If a member of the executive gives sufficient notice of being unable to attend a meeting, the officers may invite another commissioner as a substitute.
- 6.4 Persons having special competence on major matters under discussion may be invited by the officers to attend a meeting of the commission in the role of consultant or adviser, having the right to speak but not to participate in decision-making as defined in the Rules of the World Council of Churches.
- 6.5 The quorum for a meeting of the commission shall be one half of the members of the Commission.

7 Amendments to the by-laws

These by-laws may be amended by the central committee in consultation with or on the recommendation of the commission.

30 APPENDIX XII – BY-LAWS OF THE ECHOS - COMMISSION ON YOUTH IN THE ECUMENICAL MOVEMENT

1 Introduction

The World Council of Churches 9th Assembly “endorsed promoting ecumenical leadership development of youth in the life of the WCC, including the full participation of youth in all programmes of the WCC. Their voices, concerns and presence must be brought more directly into the decision-making and leadership of the work and governance of the Council” (c.f. programme guidelines committee par. 15)

As a result, the WCC 9th Assembly “directed the WCC central committee to create a representative body of young adults who would coordinate the various roles of young adults connected to the WCC and facilitate communication between them. Such a body would create space for a meaningful participation of young adults in the life and decision making of the WCC, and would be able to hold the WCC accountable to its goals regarding young adults” (c.f. policy reference committee par.14).

After the assembly, the WCC executive committee followed the process in the spirit of the assembly and “approved the organization of an interim ‘youth body’ to meet just before the next executive committee gathering in August 2006 so as to prepare a proposal for a permanent body for action and adoption at the central committee” (c.f. executive committee minutes May 2006 7.4.1.3. p. 65). The “interim youth body” met in August 2006 and brought to the central committee a more detailed and concrete proposal based on the input from youth at the 9th Assembly and their own experiences and advice as ecumenical youth leaders. After the central committee meeting in 2006, the executive committee was directed to approve the appointment of 25 youth according to the guidelines of the “interim youth body”. The “youth body” met for the first time in May 2007 in Geneva, Switzerland and identified its main aims and a new name in keeping with the spirit from the WCC 9th Assembly.

2 Meanings in these bylaws:

- 2.1 **Echos** means Echos – commission on youth in the ecumenical movement
- 2.2 **The steering group** shall be the moderator, vice-moderator and coordinators of working groups, and the programme executive for youth in the WCC.
- 2.3 **The staff** means the staff of the WCC assigned to work with youth/young adults.

3 Name and organization

- 3.1 The commission shall be called Echos – commission on youth in the ecumenical movement.
- 3.2 The commission shall be appointed by the central committee and shall hold office until the next assembly.
- 3.3 The commission is a consultative body of the World Council of Churches responsible to the central committee through its policy reference committee and programme guidelines committee and shall work with staff of the WCC under the direction of the general secretary.

4 Aims

- 4.1 To ensure the sustainable and active involvement of young adults in all levels of the WCC by developing their leadership skills and advocating for broader participation of young adults in the WCC.
- 4.2 To model and encourage intergenerational partnership and dialogue.
- 4.3 To broaden and strengthen the ecumenical movement through networking with young adults from local, regional and global ecumenical organizations – inside and outside the WCC constituency – and facilitating spaces for exchange.

5 Functions of the commission

5.1 Consultation and mutual accountability within the WCC

- 5.1.1 To support the young people serving in various roles within the WCC by facilitating communication and coordination between them (c.f. policy reference committee report, p.14, Porto Alegre, 2006).
 - 5.1.2 To be a forum for collecting and articulating the issues and concerns of young people using an interactive and collaborative approach within the WCC.
 - 5.1.3 To advocate for and facilitate the ongoing and increased active involvement of young adults in the WCC especially by collaborating with the WCC decision-making bodies.
- ### **5.2 Networking with the wider ecumenical movement**
- 5.2.1 To broaden and strengthen the partnerships between young adults active in churches and local, regional and global ecumenical organizations.
 - 5.2.2 To facilitate spaces for exchange among active young adults coming from various churches and ecumenical youth organizations and together take initiatives which will serve young adults and the ecumenical movement.
- ### **5.3 Strengthening ecumenical formation and leadership**
- 5.3.1 To encourage youth ecumenical formation at local, regional and global levels.
 - 5.3.2 To enhance and promote the leadership development of young people for the ongoing work of the WCC and the sustainability of the broader ecumenical movement.
 - 5.3.3 To encourage the creation of resources for young ecumenical leaders who are engaged in the WCC and in the wider ecumenical movement.

6 Membership and structure of the commission

- 6.1 The nominations committee of the central committee will nominate the members of the commission. The members of the commission shall be appointed after each WCC assembly and their term shall last until the next assembly. The term of the commissioners will end if the commissioner does not represent his/her constituency anymore. The commission will consist of twenty-five (25) young people (18-30 years old) with the following composition:
 - 6.1.1 Six (6) young central committee members shall be invited to serve. At least four (4) of these will be expected to serve. One to two among these four shall be from the executive committee.
 - 6.1.2 The members of the commission will consist of one (1) young person from each of the following WCC consultative bodies: faith and order plenary or standing commission, commission on world mission and evangelism, commission of the churches on international affairs, commission on education and ecumenical formation, joint working group between the Roman Catholic Church and the WCC, and joint consultative group between the pentecostal churches and the WCC.

- 6.1.3 Members should include at least one (1) young person from Catholic youth and student's network and one (1) young person from a church in the pentecostal tradition.
- 6.1.4 In order to expand ecumenical cooperation, the World Student Christian Federation (WSCF), YMCA and YWCA (Young Men's and Women's Christian Associations), SYNDESMOS World Fellowship of Orthodox Youth and any other important ecumenical youth partners and successor bodies (i.e. regional ecumenical bodies) are also invited to nominate youth to Echos (this could include one individual from a non-member church). Two to four of these youth nominated will be part of the commission.
- 6.1.5 The remaining members of the commission will come from WCC member churches. At least one member from WCC will be invited from the ecumenical disabilities advocacy network and at least one indigenous youth.
- 6.1.6 As well as being broadly representative of the membership of the council in respect of region, culture, gender and confession, members should be appointed for their relevant experience and knowledge of ecumenism and their active involvement with youth networks in the church and ecumenical movement.
- 6.1.7 In the selection process the aim is also to involve as many commissioners who will be under the age of thirty by the end of the term in order to maintain a balance of age in the commission.
- 6.2 The Commission shall have a moderator elected by the central committee. A vice-moderator shall be from among the central committee members. An invitation to be vice-moderator will be given to executive committee members. If all executive committee members decline, an invitation will be given to central committee members.
- 6.3 The staff of the commission shall be those working with the project on youth and young adults as assigned by the general secretary. Staff shall report to the commission but are accountable to the general secretary on behalf of the executive and central committees.
- 6.4 Members who are not able to actively fulfill their tasks will be approached by the steering group and staff to discern whether they will continue to serve their term or not. If a member of the commission formally ceases to serve his or her appointment, a replacement will be appointed by the central committee to serve until the next assembly. Replacements will keep as best as possible, a balance in terms of region, church confession and gender.
- 6.5 The tasks of the Commissioner shall be to:
- 6.5.1 Attend the meetings of the commission and to participate in its work.
- 6.5.2 Correspond with the steering group and working groups, drawing their attention to matters concerning the aims of the commission, and to advise them in pursuit of such matters.
- 6.5.3 Keep the churches and affiliated bodies of the WCC informed of its work.

- 6.5.4 Promote the participation and leadership of youth in the churches and the ecumenical movement.
- 6.5.5 Fulfill the expectations specified in the supporting document, called *Guidelines for Echos members*.

6.6 Meetings of the Commission

- 6.6.1 The quorum of the commission shall be one half of the members of the commission.
- 6.6.2 The commission shall meet at least four times between assemblies at a place and time determined by the staff in coordination with the steering group.
- 6.6.3 In the case of members who give sufficient notice that are unable to attend a meeting of the commission, the member may nominate a substitute. The substitute shall have the right to speak and participate in decision making.

6.7 Working Groups

The commission may establish working groups to consider aspects of the work of the commission. Such working groups shall be given a defined mandate and report to the commission. The working groups will be facilitated by coordinators who are appointed by the commission.

6.8 Finance

- 6.8.1 The budget for the activities of the commission shall be prepared in consultation with the steering group and submitted to the finance committee as part of the unified budget of the council.
- 6.8.2 The commission will receive reports on the budget and funding of the work of the WCC. The commission will provide oversight of the WCC planning and policy especially regarding the funding of programmatic activities and projects related to the commission's mandate.
- 6.8.3 The commission should work through appropriate channels to develop additional financial resources available for the work of youth and young adults.

7 Amendments to the bylaws

- 7.1 These bylaws may be amended by the central committee on the recommendation of, or in consultation with the commission.
- 7.2 Three months' notice shall be given to members of the commission in respect of any proposal to consider an amendment to the bylaws at a meeting of the commission.

31 APPENDIX XIII – SECONDED STAFF FOR THE YEAR 2009

Name of Staff	Country/ Nation- ality	Present Role/Title	Church/ Organiza- tion	Duty Station	Appointed By
AGUADO Maria Ms	Spain	Roman Catholic consultant in (P203)	Vatican/ PCPCU	Geneva	Church/ Organization
BROWNLEE Kelly Ms	USA	Development Officer- Foundations	ICCO	Geneva	WCC
FERGUSON Christopher Rev.	Canada	WCC UNLO Representative (P302)	United Church of Canada	UN, USA	Church/ Organization
HELLER Dagmar Rev. Dr	Germany	Prof Ecumenical Theology (P501) & PE in F&O (P201)	EKD	Geneva	Church/ Organization
ISAAK Paul John Prof.	Namibia	Prof. Ecumenical Missiology (P501)	CWM, CEVAA, UEM	Ecum.Inst. Bossey	WCC
JONASSON Kjell Mr	Sweden	JIC Associate to the Executive Secretary	Church of Sweden	Jerusalem	Church/ Organization
KARUMATH Y Gervasis Fr. Dr.	India	Prof: Ecumenical Biblical Hermeneutics (P501)	Vatican/ PCPCU	Ecum.Inst. Bossey	Church/ Organization
LEE Sang Youn Rev.	South Korea	Income Development Consultant	The Korean Methodist Church	Geneva	Church/ Organization
MATEUS Odair Rev. Dr	Brazil	Prof: Ecumenical Theology (P501) & PE in F & O (P201)	Christian Church (Disciples)	Ecum.Inst. Bossey	WCC
MONTEIRO Simeir Ms	Brazil	Programme Executive in (P202)	United Methodist Church	Geneva	Church/ Organization
REICHEL Anja Ms	Germany	EAPPI (P305) EAs Support & Facilitator	EED	Jerusalem	Church/ Organization
SOLOMON Chitranjan Mr	India	Communication Officer, Palestine Israel Ecumenical Forum	ICCO	Geneva	Church/ Organization

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